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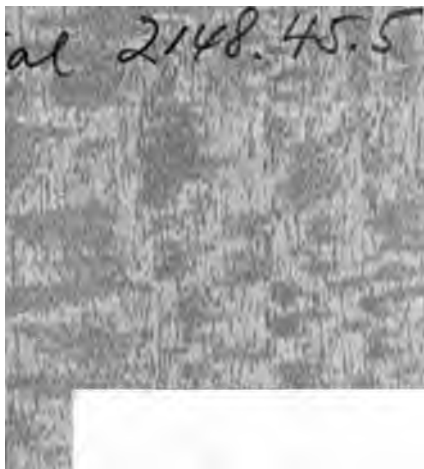
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6

// THE TIARA
AND
THE TURBAN, //

OR
IMPRESSIONS, AND OBSERVATIONS ON CHARACTER WITHIN
THE DOMINIONS OF THE POPE AND THE SULTAN.

BY
S. S. HILL, ESQ.

The character of that dominion given
O'er other *men*.—MILTON P. L.

IN TWO VOLUMES.

VOL. II.

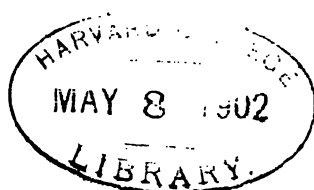
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CONTENTS.

CHAPTER I.

	Page
Departure for Sicily — One night's acquaintance with Palermo	1

CHAPTER II.

A Monk's despair	18
------------------------	----

CHAPTER III.

A Sicilian Priest	22
-------------------------	----

CHAPTER IV.

Vespers at Messina	37
--------------------------	----

CHAPTER V.

Design of travelling in the East—Sicilian gentlemen's opinions—A diviner	48
--	----

	Page
CHAPTER VI.	
A hint to English Physicians and their Patients	59
CHAPTER VII.	
Departure from Sicily	69
CHAPTER VIII.	
Athens—The Perizæus—The City—The Acropolis—The Propylæa	79
CHAPTER IX.	
The Parthenon—The Erechtheium	91
CHAPTER X.	
The Prison of Socrates	106
CHAPTER XI.	
The Pnyx—The Temple of Theseus—The Temple of Jupiter	136
CHAPTER XII.	
Departure from Syra—The Dardanelles	140
CHAPTER XIII.	
Visit to a Turkish village	149
CHAPTER XIV.	
Arrival at Constantinople	158

CONTENTS.

iii

Page

CHAPTER XV.

A first day's tour in Constantinople 170

CHAPTER XVI.

A lone ramble in Constantinople 193

CHAPTER XVII.

An Armenian Turk's learning and political opinions 215

CHAPTER XVIII.

Visit to the Bolack bazaar..... 229

CHAPTER XIX.

Mussulman humanity 240

CHAPTER XX.

The great Slave Bazaar 249

CHAPTER XXI.

Excursion upon the Bosphorus 275

CHAPTER XXII.

**St. Sophia—Mausoleums—Visit to the Mosque of Soly-
mania—Obstacles to the spreading of Christianity 286**

CHAPTER XXIII.

**Islamism—considered in its degrees of truth, and its effects
on the moral world, within and without its proper empire 308**

	Page
CHAPTER XXIV.	
Islamism—subject continued.....	318
CHAPTER XXV.	
Islamism—subject continued—compared with Greek and Roman Christianity.....	332
CHAPTER XXVI.	
Islamism — subject concluded — Some opinions founded upon impressions freely avowed in the preceding chapter	348
CHAPTER XXVII.	
Departure from Constantinople—Conclusion.....	356

THE TIARA AND THE TURBAN.

CHAPTER I.

DEPARTURE FOR SICILY—ONE NIGHT'S ACQUAINTANCE WITH PALERMO.

BUT while we gave way to the indulgence of a growing inclination for such researches as have given rise to the matter contained in the last chapter, I was not wholly insensible to the bad effects of the weather, or forgetful of the objects for which I had crossed the British Channel, left Paris, past the Alps, and continued my journey to the furthest capital of the states of Italy.

The feelings which we experience, when we contemplate leaving Italy, are perhaps as indefinable as those with which we enter this once noble land. As we have wandered among the remains of the labours of antiquity in which we seem to possess common property, we have scarce

deemed ourselves, mere sojourners in a land less happy than that which is indeed our own ; and, it is not until our exultation and heated fancy give place to calmer reflections, that we remember that we sojourn among a new race—among a people whose thoughts are not as our thoughts,—that we dwell in a land where all is now changed save the face and increase of nature—where the bold spirit of freedom has yielded to the effeminate pursuit of voluptuous enjoyments—where a Prince, seated upon the throne of the Cæsars, governs by a code of degrading superstitions, which twenty centuries earlier in the world's history would have been deemed as ridiculous here, as they can now appear to those who dwell beyond the bounds of the 'moral darkness which overshades this fair land—superstitions, which the sovereign himself, the greatest of his slaves, dares not to reform—could not abolish. But our thoughts thus turned to that which is around us, we have less difficulty in separating ourselves from those things to which we have long clung, with almost the tenacity with which, at the two trial seasons of life, our youth and our age, we cling to the land which we first knew, the country where the bones of our fathers rest.

I had now spent more than two months, in or near the metropolis of the two Sicilies, during the

whole of which time there had been no longer cessation of the rains already so often complained of, than might afford an opportunity to the tourist to visit the more remarkable objects of his just curiosity within the city and its immediate vicinity. It was time to seek a more genial climate. The mountains, which on either side the bay of Naples raise their heads above the altitude of the richest vegetation, were covered with frozen snow; and as far as a single winter-season's experience should allow us to form a judgment, the climate of Naples might not be considered superior to that which at the same time of the year is commonly known to favour the south-west coast of our own Britain.

Driven then from Naples by the badness of the climate in the middle of February, I embarked by a French steamer for Sicily, amidst the usual torrents of rain, though full of hope of experiencing a speedy and great change for the better.

We had a stormy passage to Palermo, for which port we had sailed; but the packet, though French, was a fine vessel, with English engines, and she did not strain a plank.

When we entered the port, the wind was at a gale, and the sky was covered with dense and black clouds, which, at intervals only parted sufficiently asunder, to exhibit the snowy tops of the mountains which are around the bay. We now

heard from the pilots, that after much rain, there had been a short cessation; but as our anchor dropped, it began to pour down again in fresh floods, and the inconvenience of a steamer on these occasions is well known.

It was just two hours from the time of our arrival, during which it never ceased raining, to the moment the passengers were free to disembark; but, by the force of four oars, we were now rowed across the bay, which should be less than a mile in breadth, and finally landed, or were rather thrown upon the strand, as the French packet-ships are wont to serve their passengers, unsheltered, and almost as destitute, our proper luggage being denied us, as if we had been intruders upon the shores of a barbarous enemy's land.

My stay at Palermo did not exceed one night and a part of the day which succeeded it; but that short space of time was sufficiently fertile in such incidents as tend to show, that all that we experience in travelling may not belong to the agreeable; and it is not difficult to give a particular detail of what occurred within that brief time.

I was, unluckily, one of the last of the passengers that left the beach. As I stood wrapped in cloaks, and with an umbrella over my head, a Sicilian, whom I took for the servant of an hotel, offered to conduct me to a fit asylum for the night,

and his offer was accepted; and as he lifted my small carpet bag, soaking already, and placed it upon his shoulder, we proceeded, as I trusted, to find a warm supper, and a comfortable bed. We shall see what was the end of these so fair hopes.

The rain continued, and the wind was still at a gale. The streets, as we proceeded, were muddy on either side; while, through the middle of both the broad and the narrow, ran floods of water of the depth of a foot, and sometimes more, but across which, at intervals, had been placed some large stones for the accommodation of such few passers-by as might chance to be, like ourselves, not barefoot.

Through ways such as these, we passed from the better streets to the narrow and inferior, knocking at every hotel known in Palermo, without succeeding in finding a bed. At length, after between two and three hours spent in paddling about, sometimes among the most miserable and filthy passages that ever intersected any collection of human habitations, without any hopes of better success, I sought the beach again, discharged my guide, and through the storm, re-crossed the bay, in order to sleep, if it were possible, on board the vessel from which I had landed. But finding this, on my arrival on board, to be contrary to the police regulations, which are the pest of Italy and

this country, I was obliged to leave the vessel again, and once more seek for an asylum on shore.

Upon landing for the second time upon the beach, I requested one of the boatmen to conduct me to the office of the Chief Commissioner of Police, where arrived, we were met by closed doors. We knocked loud and long, but it was to no purpose. The knock! knock! knock! once heard at the Castle of Inverness, might as soon have been expected to awake the Royal Duncan from the sleep of death, which its Thane's own hands had given the King, as our feeble tapping, to rouse the watch, amidst the raging and the ceaseless pelting of the storm. But what was yet a worse stop in our train of woes, was the full establishment of night. We had no lamp, nor was there the faintest beam of light visible, nor in heaven nor on earth, to afford us the least indication of the way; and, there did not seem to be a whit more aptness to this end, in the native born Sicilian, than in myself, that was without the smallest conception whether the north or the south was before us or behind us, nor conscious of any other knowledge, that might in the condition in which we were placed, have contributed any thing towards our comfort or safety for the night. But—

“When things are at the worst, they *sometimes change*.”

And while we were engaged in groping our uncertain way by the houses and the walls that were perceptible to no other sense than the touch, the Sicilian suddenly cried out *Bravo! lume! lume!* But, as we directed our steps towards the spot where the light seemed to burn, it was suddenly extinguished; and in a moment after we had seen the hopeful glimmer, we were again plunged in the same darkness as before. The Sicilian now began to tear the air with loud shouts, that were something between a shriek of anguish and a yell of disappointment, and which, if they did not relumine the lost flame, were replied to, in accents too like those of my companion in trouble to be taken for the wary voice of an enemy in wait; and the welcome replication was followed by the reappearance of the lamp, which as we approached, we found to be borne by some figure so deeply enveloped in the dark wrappings of an ample cloak, as to leave no room to conjecture any thing concerning his estate, and the character of our fortune, whether good or bad. But he desired us to enter beneath the arch-way of a court, as it seemed to us, where he stood, and which we had no sooner done, than he turned and conducted us through a narrow passage which led to a cold comfortless apartment, without fire, without any floor save the natural earth, and

without any furniture, except a block of wood, upon which another cloaked figure sat, who neither rose, nor in any way recognized us as we entered.

Once or twice during our wanderings through the dark and difficult passages, through which we had passed from the time that the darkness had commenced, I had been struck with the folly of being, as it so happened, entirely without fire-arms; and yet, consoled myself by reflecting, how little they might have served against a stab in the dark. But just now that there seemed more necessity for a weapon of defence than ever, my surprise may be conceived, when our unbonneted host, who had worn more the air of "the porter at Hell-gate," if it have any, than the door-keeper to a habitation of Christian men, informed us that we were in a house of charity, even a hospital, or at least beneath the roof of a building at the present moment devoted to the same pious uses—within one of those hallowed places, which if they exhibit scenes the most painful of any we can calmly contemplate, present at the same time perhaps the noblest of those few redeeming virtues, by which we may hope to avert the just anger of Him who regards the actions rather than the professions of his creatures, and will accept their tenderness and good will for one another, sooner than the vain ceremonials which so often

corrupt rather than promote the observance of the divine law.

This most agreeable information, at the moment, when it should have been a subject of rejoicing to discover that we had not entered a den of thieves,—nay, to myself, that my guide was not the greatest of the gang,—filled us with almost as lively joy as might attend the exchange of the lowest degree of homeless destitution, for the highest worldly condition. But—

“When things are at the *best*, they *always change*.”

And when our conductor had asked and received answers to a string of questions concerning the condition in which we appeared, and the causes of it, and discovered as he should have had no difficulty in doing, that dry clothes and repose were what we most wanted, he made a low obeisance to the Englishman; and as he lit another lamp, he requested me to follow him, and begged that my guide might be left to occupy the seat which had been vacated by his companion while we were engaged in conversation.

The good Sicilian now led me through, it was difficult to say what manner of passages, to an open court, which we traversed ankle deep in water, to attain a stone flight of steps, which we mounted to a gallery that seemed like a first

story, and having gained which, after a short turn or two more, we arrived at a doorless chamber, which we now entered.

Within this chamber, there were two beds spread out upon the ground, which was almost as wet as the external earth, and these were occupied by two patients, who I learned were both in a raging fever, while a third partly was seen by the additional light of a small lamp, that had been placed upon a chair in the room, engaged in covering up as it seemed, and caring for, one of the sick men ; and this, although I did not recognize him, was the good man whom we saw occupying the chamber below, and its only seat, when we first entered—the worthy male nurse, now seemingly engaged in the performance of his charitable duties.

When the porter of the wretched asylum, and the guardian of its unhappy tenants, observed my surprize at the first sight of this chamber of misery, he more fully explained to me the character of the house and its habitants of which he had the present charge. It was no more, he informed me, than a temporary accommodation, hired in aid of a public house of charity, on account of the incapacity of the latter to contain all the invalids at this season of the year, that were entitled to admission. And those which occupied this room, he also informed me, were all that were at present

under its roof or in his charge. "But," he added, "*Il Signore* will be better accommodated."

With this, the good superintendent turned to a latch door, the pannels of which were broken; and opening it, he introduced me into a chamber, differing from the other, only, in the advantage of a window, through the broken panes of which the wind however, now whistled, and the rain poured, until there was upon the floor a perfect pool, and that it was furnished with a bed or crib, which was raised, it might be—sufficiently high above the ground to be still dry.

To what degree of humiliation may we not be reduced, when after so few hours experience of mere external ills, such a chamber of wretchedness should appear to abound in comfort—such a miserable couch, to be a worthy bed of repose. At least, I might take off my wet clothes, and get between blankets or coverings of some sort, and perhaps be warm enough to sleep through the remaining watches of the night; and of what hath a man more need after the time of darkness, and some hours full exposure to the "pelting of the pitiless storm?" With such thoughts then, every minute's delay was the loss of a minute's enjoyment. So, rejoicing, like an epicurean in the full contemplation of a new pleasure, I cast off my clothes, dismissed my kind host, and threw myself

upon this luxurious bed, and as, when "the hope is drunk wherein we dress ourselves," for the present, remembered no more.

I slept soundly, and rested undisturbed, during the first hours of the night; but this too happy slumber was not to endure: and about the third watch, I was suddenly awakened by a blow on the head. But stupefied by its effects, I did not know precisely their full character, until the proofs were afterwards exposed by the light. The first consciousness which returned, enabled me to distinguish loud cries; but to the cause of them I had no guide; and before I had time to rise in the bed, I perceived by the light of the lamp which still burned in the adjoining room, a tall figure standing directly by my bed-side. But such was the state of my brain, after the fatigue and anxiety, with all the sufferings, of the preceding evening, together with the effects of the blow, that I was incapable of recalling anything that had passed, sufficiently clearly, to comprehend the true position in which I was placed.

The earliest impression that I received, was, that the scene was the first upon the other side of the great gulph between this world and eternity, and the tall figure upon which I gazed, the omnipresent, omni-form, enemy of mankind. But the first connected idea which I remember, suggested to my mind, that Heaven had chosen for the con-

version of a sceptic, to exhibit undeniable proofs of the reality of such scenes, and the truth of such miracles, the belief in which I had so often delighted in condemning and reviling;—that the infernal apparition was sent, albeit, not on a legitimate errand—but a troubled brain suggests nothing spiritual that is not infernal—was sent to convert a sinner from the error of his ways. But some natural terror, or, it might be the loss of the blood that was streaming from my forehead, in time restored the wonted attribute of which we chiefly boast, to some share of its just empire over the mind; and I succeeded in recalling the incidents of the past evening, and my consequent situation. I now raised myself in the bed; but I was no sooner in a sitting position than I was seized hold of by a stout arm of substantial flesh and blood, from the grasp of which I had no means of releasing myself, but by inflicting a blow, which, falling directly upon the chest, of certainly not the Devil, the unhappy wight fell immediately to the ground.

My position was now changed. The effects of a feverish dream, and of the blow by which I had had been awakened, had almost departed; and, if an enemy were present, he was at least prostrate. My senses were no longer bewildered. The first feeling that suggested itself, was to pursue the advantage on the offensive; but light enough from

the lamp in the sick-room glimmered through the broken panels of the door, to exhibit the stranger, motionless upon the floor, and shew that there was no more need of aggressive warfare. But the second thought brought apprehensions of having unconsciously committed homicide; and leaping from the couch, I passed to the ante-room, and finding no one save the other sick man there, seized the lamp, ran to the top of some steps, and called aloud for the attendants; but there was no reply. I now returned with the light to my own room; for my anxiety was too great to admit of waiting any longer to know the full consequences of what had happened.

On re-entering my room, I found the unfortunate man lying at full length upon his back upon the wet ground. He had the livid countenance, whether of disease or of death I could not tell, until I put my hand upon his forehead, which was burning, and felt his pulse, which was quick and strong. Satisfied with this, I carried him to the vacant bed of the drier room, upon which I could not doubt he had been sleeping; and as I performed this office, he uttered several piteous cries, at which his partner in sickness and distress made an effort of strength to raise himself in his bed, but only to drop down again on his pillow without uttering a word.

As soon as I had now placed the unhappy vic-

tim of neglect, in safety upon his own couch, I wrapped one of the blankets of my bed around me, and again taking the lamp in my hand, descended a narrow flight of steps, and passing a windy passage, came to a large unfurnished room, in which there were several doors. I tried each of these, if it might open, but without success. I knocked loudly at one of the doors, but there was no answer. I now sought for assistance in every direction that I could find a passage; but although I did not recognize any place or passage I had seen before, I, at length, discovered a court which evidently led into the street; but the floods of rain that were falling prevented my proceeding further; for there was no means even of preserving the light. Thus, I was forced to determine to perform still the part of the nurse, as far as it might be possible, myself; and I returned once more to my room, dressed in my wet clothes, which had been thrown from the bed to the ground in the scuffle; and it was not until now that I discovered the blood upon my shirt, and knew that I had received any bodily harm. It was easy to be perceived, however, that the wound was but slight; and it had already ceased to bleed, although it must have been inflicted by an earthen jug which I found lying broken by the bed-side, and which proved to be that which had contained one of the unfortunate sick men's beverage.

All was now tranquil ; and as both the sick men seemed to sleep, I placed a bench which I found in my chamber perpendicularly against the door, that in the event of a fresh visit, its fall, if I should sleep, might awaken me : then, lying down, I slept as soundly as before, and did not awake until long after the appearance of day.

As soon as I awoke, I arose from my miserable bed, and moved the bench from the door ; and finding the attendant whom I had seen the night before, attending upon one of the sick men, I related all that had passed, except the unfortunate blow, which had yet in unconsciousness been given, the confession of which, it seemed more prudent to reserve for the ear of the doctor, alone, or perhaps for that of the magistrate or priest. And I did not fail to tell the attendant, what were my opinions of the cruel negligence which I had observed ; but he seemed quite insensible of having been in the smallest degree wanting in any act of duty ; and by comparison, indeed, with an act of inhumanity of which I now learned from him, his Superior had been that night guilty, and of which I heard with additional pain I had myself been the indirect cause, his negligence was almost undeserving observation. He informed me, that two poor men, in much the same condition as those before us, had been, during my stay below on the pre-

vions evening, and for my accommodation, removed from the chamber in which I had slept, to a shed in the yard, and that both of them had occupied up to the very moment before I entered the room, the very bed from which I had just arisen.

At my particular request, the doctor was now sent for. He had not seen either of the sick men for the last two days, but was attentive when he arrived; and I was soon relieved from my chief cause of anxiety, by hearing, after his examination of the man in whose condition I felt the greatest interest, that he found him in a profuse perspiration, and which, upon my explanation, it was yet more satisfactory to find, was attributed to the adventure of the night. And indeed, so much better was his patient, that he now pronounced hopes of his recovery which he had not had before.

Soon after noon of this day, I left the wretched abode of sickness, and of barbarity which it is humbling to human pride to discover in the constitution of beings with whom we are fellow creatures, and re-embarked to proceed to Messina in the packet by which I had arrived the day before, and amidst the same floods of rain which had poured down from the clouds when we landed: and I have no recollections, no impressions of Palermo, save those which present the scene, of this dismal night.

CHAPTER II.

A MONK'S DESPAIR.

THE night of our departure from Palermo was again stormy: but we attained the calmer waters of the Straits of Messina before the usual hour of rising on the following day.

I was not among those who came upon deck at an early hour this morning: but as soon as I had mounted the cabin ladder, I observed all the passengers that were then upon the deck, collected in a group, and apparently engaged with some subject of absorbing interest. Several of the party, as in some affair of common interest, moved aside as I came near them; and I saw a monk in the midst of the group, whose appearance left no doubt of his being the cause of the interest that seemed to have been excited. The holy brother was seated upon a bench beneath the bulwarks of the quarter deck; and upon approaching him a little nearer, I ob-

served a small figure of Christ upon the cross, lying in his lap and apparently mutilated. There was little need of words to satisfy the most eager curiosity concerning the character of the scene, and the feelings of those that were present. The monk held his hands closed before him, while his head was bent down, and his eyes intently fixed upon the maimed object of his veneration. It was of wood, and seemed of little intrinsic value; but he had brought it all the way from Rome, to which, holy city in *his* eyes, he had made a pilgrimage; and this was the only visible sign and sensible record of perhaps the most memorable event that might mark his whole life; and, was intended to ornament or sanctify his obscure cell, and to recall the circumstances of his journey to, and his sojourn in, the sacred capital of the Church, and of his interview with the representative of St. Peter, and vicegerent of Heaven.

The circumstances which led to the distressing accident, by which the sacred image had been broken, had been already told to all present. The afflicted devotee, it appeared, had inconsiderately placed the little box which contained the precious toy, open upon the cabin table of the vessel before he retired to bed, with the same confidence that he would have deposited it upon the firm oaken

board of his convent ; but the elements, which respected, "Nor the Armada's pride, nor spoils of Trafalgar," joined their malignant powers ; and raised a storm during the night, of such fearful account in the simple imagination of the poor monk, that the good brother had sought the aid of his holy little memorial of Rome, and found the fragile figure had been tossed upon the ground, and thus mutilated, as it now appeared, which was the cause of the lively grief which he suffered, and of the honest sympathy of all the good Christians that stood around him. The mischief, indeed, seemed irreparable. The very right arm of the crucified figure, with the corresponding arm of the cross to which it had been nailed, was entirely severed from the rest of the unprized presentment of the dying Saviour.

The grief of the monk, as he sat contemplating the broken image before him, seemed too overwhelming to express itself in more than a few scarce audible exclamations ; while the sympathy of those that stood by, and their respect for the mental suffering which they witnessed, prevented so much as a response to the pious brother's suppressed ejaculations. Altogether, I never saw more poignant grief on the one hand, nor more generous sympathy on the other. Even the seamen, engaged in their several duties, as they

passed by, seemed to partake of the common sorrow ; so that had our voyage been, by any accident, protracted, it had been one of mourning until our arrival. But we landed that very morning at Messina.

CHAPTER III.

A SICILIAN PRIEST.

THE port of Messina is one of the more secure of all the first-class ports to be found in the world ; and with the exception, perhaps, of that of Malta, it is the most commodious and convenient of all the ports of the Mediterranean Sea. The ships and vessels of every class, lie by a broad quay, which is replete with fine buildings ; and the scene, upon entering the port, is highly imposing.

Soon after our arrival at Messina, I was waited upon by the very pious, zealous, English missionary, and some other English residents ; but as I had not come to Sicily to associate with my countrymen, I did not cultivate their acquaintance.

The weather continued stormy, with heavy rain, snow, or sleet ; and, as I was much in want of amusement within doors, I inquired of the land-

lord of my hotel whether he knew any fairly instructed Sicilian gentleman, who would not hesitate, without a more formal introduction, to make the acquaintance of an Englishman ; and the good host, upon the first hint, brought a priest to my apartment, whom he introduced as a learned clergyman, and professor of languages. The good priest entered my room briskly ; and claiming the privilege to which he justly thought himself entitled, in consequence of having made some progress in the study of the language of my country, he offered me his hand, in imitation of our good custom, and we began our acquaintance with such a mutual hearty salutation as might become two Britons born.

I passed several days, almost entirely in the company of this Sicilian priest, without any thing happening that might be worthy to remember. After a longer acquaintance, however, two incidents occurred, which, though in themselves of little account, should not be foreign to the design of the inquiries in which we are engaged.

The good churchman never went abroad without the company of his dog, which was a fine animal, between a mastiff and a Newfoundland dog, that had been presented to him by an English merchant captain. When he went to market, where it was his daily practice to go, whatever he

bought, the dog carried home, and after returned to his master, to whatever part of the town he might happen to have removed. At night, the intelligent brute always carried a lighted lantern before his master; and he was the priest's safest guard against the gentry of the dagger from whom the streets of the towns of Italy and Sicily are not yet quite free.

One evening, the priest came to me much out of breath, and much agitated; and as I did not perceive the dog to enter before him with the light, I immediately suspected that he had had an encounter with some thieves, who had, at least, killed his dog. The holy man threw himself upon the sofa, and I had several times demanded if what I suspected were true, before his agitation was sufficiently abated to permit him to reply. At length he said:—

“I hope it is not quite so bad as that. Yet it may be worse. The villains may torture him—my poor Bijou! or sell him to the Greeks themselves, of whom the town is now full. But I deserve it all.”

“Then your dog is only lost or strayed away,” said I, “as far as you yet know?”

A sort of paroxysm in his despair now came over the priest, and he started from the couch, and as he quickly paced the room, he at intervals

exclaimed : "Gone ! lost ! sold !—Nay, poisoned ! for any thing I know to the contrary—I shall never see him more !"

"Do not despair," said I. "Let us go round to some of the houses you frequent during the day, and probably we may find him."

"Right," said the priest, "I have not yet thought of this. Yet," he continued, hesitating, "it is of no use—he's dead, murdered by the Greeks—I saw a Greek ship leave the port this evening. He's with these pirates ; or his blood is upon their heads—would that I could avenge it!"

The unhappy priest now threw himself in despair once more upon the sofa ; and, in imitation of my Uncle Toby's respect for his brother's grief, at the news of poor Tristram's first misfortune, I drew my chair to the sofa-side, and remained for some time, a silent spectator of his sorrow ; but when the violence of his grief seemed to be a little abated, I endeavoured to turn his thoughts from so horrible a suspicion.

As the preceptor recovered in some measure, his wonted equanimity, several schemes were thought of for the recovery of Bijou ; but that which was adopted, was, to make a search through the streets of the town without a moment's loss of time ; and I loaded my pistols, for the priest had the same weapons ready, and with lantern in hand

we left the hotel, and proceeded from street to street, through the vilest quarters of the town, without meeting a living soul, or hearing the voice of a dog that in the slightest degree resembled Bijou's.

As we persevered in our vain search, it became late, and I began to reflect upon the folly we committed in prowling the streets, armed to combat with Christian dogs for the mere whim of my clerical friend. We ran the risk of great inconvenience, even without a broil, in that, neither of us had his proper ensigns of recognition or identity; for the priest was without any portion of his canonicals, and I had not thought of my passport; so that, if we had met any of the patrol, that, when they do their duty, parade the streets of Messina at all hours, we should probably have been locked up for the night; but we did not encounter any man, good or bad.

For these reasons, and a determination on the part of the priest, to make application to the Bishop himself, the very next morning, who he was sure would cause an order to be issued, prohibiting all vessels whatever from leaving the harbour until it was ascertained that Bijou was not on board, we gave up the search and retired—the priest to his solitary fire-side, and myself to my hotel.

The next morning, immediately after I had arisen, I received a letter from the good churchman, couched in the following terms :—

“DEAR SIR—I have passed a restless night, and am at this moment in a burning fever. When I mounted to my apartment, after the middle-watch, I found the table spread ; but, for the first time in my life, I went to bed supperless : for such was the force of my grief, that I could not have eaten a morsel of the most savoury dish. I slept little ; but, when I did close my eyes, I dreamt of nothing but my poor Bijou. I thought, at one time, that one of my scholars led him to my house by a cord which was covered with blood ; and as I leaped to embrace him I awoke, to find it was but a deceitful dream. During another less happy doze, I saw a Greek cutting his throat ; and in another, I met with his skin hung out for sale over a shop-door. I knew it by the unequalled beauty of the fur. Now, after the great kindness you have shown me in my deplorable situation, I hope you will pardon me for requesting one further favour of you—that you will accompany me to the Bishop’s as soon after breakfast as convenient to you. I trust we may get an embargo put upon all the vessels in the port.

"As the morning is fine, I suppose you will breakfast at the coffee-house, where, I hope, in spite of my fever, to meet you, and receive your further kind consolations, and such advice and assistance as you can render me, in order to obtain the immediate arrest of all the vessels about to sail, except the English, which I cannot suspect, and their detention, until Bijou be found, or his fate be ascertained.

"Profoundly yours, A——."

There was, however, happily, no occasion for this curious application; and before I left my apartment, I received a second letter, which ran as follows:—

"Found! found! DEAREST SIR—My grief is suddenly turned to joy. Bijou's come home. Where he has been, and how he has passed the night nobody knows. I hold him in my arms—tears of joy are in my eyes—it is enough.

"For ever yours, A——."

When I had read this note, I inquired of the servant who brought it, what he knew of the matter, and he informed me that he knew very well where the dog had been—that he had heard his master, the day before, threaten him in the

street, that he would beat him as soon as he arrived at home for playing and associating with other dogs—and that Bijou had waited at the bottom of the stairs, till his master had got into his room, and then gone into the mountains to sleep, for he was sure he would not remain in the town—that he had probably slept in the snow, and when hungry in the morning, and, doubtless, in hopes that his master's anger had passed away, had returned.

After this explanation, I went directly to the coffee-house, where the priest soon arrived, and received the congratulations of the whole of the gentlemen that were there, all of whom had been made acquainted with his troubles of the day before, and had seemed to participate in his grief.

A few days after this, a new cause of trouble to the priest occurred, and concerning which, he came to receive my condolence. The learned divine, when he entered my room, was in a state of agitation little inferior to that in which I had seen him before. He sat down without speaking; and it was evident that some sufficient cause, had, a second time, overthrown the accustomed equanimity of his temper; and I did not delay exhorting him to remember that he was one of an order, which, if not quite exempt from the cares and

suffering which are the portion of humanity, could have but few compared with those of other men. "One," I added, "who should have subdued all the bad, and the more painful of what some would call the good passions of our nature, ought not to be moved by any trifling incident, such as I trusted that would turn out to be, of which I perceived the effects."

"It is no trifle," said the preceptor; "it is an act of abominable oppression! It is an act"—At this moment he stood upon his legs, and drawing a letter from his pocket, and then holding it spread open upon the palm of his left hand, he struck it violently with the right—"It is an act," he continued, "of oppression and tyranny!—and so much for civilized government!"

"And the letter," said I; "is it from the Inquisitor-General or the Pope?"

The priest, who had forgotten that he had not yet communicated any thing to enable me to comprehend his anger, now remembered that this was necessary, before it was possible for him to receive the sympathy he expected; and he informed me, that the letter which he held in his hand, was from a fair friend who had lately left Messina for Naples;—that this was her first epistle—and that he had that morning obtained it from the post-office, opened, as I now saw it—and that this in-

quisitorial tyranny was the subject of his perturbation.

A few days after these comic exhibitions of the Sicilian priest's moral and social sensibilities, I was invited to sup with him, to meet a foreigner and four Sicilian ladies, at the hour of sun-set. The learned gentleman called at my hotel at half-past five; and we walked together to his apartments, which I had not yet seen. Arrived at the entrance, we passed through a double gate to a small court, on either side of which a stone staircase led to the opposite apartments of the building. By one of these, we ascended to a broad landing, on either side of which there was a door. At the entrance of that which it was plain led to the kitchen, stood several women-servants, evidently waiting for an expected introduction to the Englishman, whom, if they received with familiarity, they did not treat with one particle the less respect. The other door, which we entered, opened into an ante-room, which had no furniture, except an oaken table with a form on either side of it. Passing through this, we came to a somewhat larger apartment, in which there was nothing wanting in the catalogue of the simple furniture of an Italian sitting-room and bed-room together.

We were scarce seated, when another guest of

my own sex, who had been especially invited to meet an Englishman, arrived. He was an intelligent young man, a Venetian, who had travelled not only in France, but even in England; and, while we waited for the arrival of the ladies that were expected, a conversation was carried on, which consisted for the most part, in the young Venetian's encomiums upon the political liberty which he knew the English enjoyed, to which the priest listened with infinite delight; and of some remarks which the good youth addressed to me, upon the depressed condition of the Italians, a sentence or two has not escaped the memory. The Venetian, had, with unaffected emphasis, quoted the words—" *Oh! fossi tu men bella, o almen piu forte,*" from a celebrated sonnet of Filicaja, when he remembered, that the sentiment, at least, should be familiar to every Englishman in his native accent.

"But your poet has well translated this sonnet," he then said; and every reader of *Childe Harold*,* must have had that better chord of the heart, at least, once touched—that better chord, which vibrates human sympathies, even the sympathies of one people for the sufferings of another—the free and happy, for the unfortunate

* *Childe Harold*, stanzas xlii. and xliii.

and oppressed. And what can so well convey, in a few words," he added, "the wretched condition of the Italians, and its causes—what better paint their present woes and pains?" But while the young Italian was thus engaged in discourse, he was interrupted by the arrival of the ladies.

The two first, of four fair guests of the Professor, as they entered the room, presented a great contrast to each other. The younger was a beautiful girl of about eighteen years of age, while the elder, who was the young lady's *aja* or *duenna*, could not have wanted much of seventy. The other two were decidedly handsome women, of about twenty or twenty-two or three. When the introduction was over, with the assistance of the priest, they took off their mantles, in which they had entered, and threw them upon the bed, and, with little form, immediately seated themselves; and the conversation commenced with the ordinary topics that arise when the natives of different countries find themselves in each other's company for the first time—the different character of the compatriots of each, in allusion to the passing circumstances of the moment.

A few minutes only elapsed, before we entered the little ante-room through which we had before passed, where we found the table spread and covered with dishes. There was everything that

usually constitutes an Italian dinner; and the priest and his guests commenced the repast with an earnestness that might have done credit to a party of the most voracious of all the continentals.

As soon as the feast had fairly commenced, two young women, who waited upon us, seated themselves on the ends of the forms on which we sat, at the bottom of the table, from which they rose and returned to their seats as their services were required: and that they did not join us in the repast, I afterwards found, was in order that they might pay the greater respect to the more especial foreigner present. They did not, however, hesitate to join in such conversation as was now passing; though little time occurred, while the ragouts, stews, and fat patties were upon the board, for the intellectual part of the pleasures of the table.

The first portion of the viands soon began to diminish apace; but they were quickly replaced with fresh varieties; and last of all, came an enormous dish of stewed turkey, which was brought in by the cook himself, bending under the load, but with the gay air of conscious success and confidence in this last and best essay of his art on that day. The professor, as the cook approached the table, leaped from his seat; and taking one end of the dish, while the cook held the other, he

assisted in bringing the delicate last-course dish before the view of all eyes, and, after there suspending it for a moment, in now placing it in safety in its just position upon the table.

My appetite, indeed, had been too long satisfied to gaze upon this great prime work of the honest cook, with pleasure equal to that which was portrayed in the countenances of the Sicilians and the Italian, whose eyes, which had followed it from its entrance, now rested upon its sauced proportions with the same keen impatience with which they had looked upon the dishes which preceded it.

Some draughts of wine, of which none of the party had been before sparing, now prepared the stomach for this brave new dish; and as the professor began to make the division of it, the happy-looking cook, seated himself upon the end of the form at his master's left; while the other servants, who had now changed our plates, took their former seats; and new plates-full, and plates-full, were presently gulped down, with draughts of wine at intervals; which, before the last dish was diminished to a bone, had increased in their effects both upon the host, and his guests of both the fair and the coarser sex, until the little convivial party became so like a Bacchanalian assembly, that there was no longer room to doubt, that the

existing relations between the gentlemen and the ladies, were, as they will ever be, wherever there exists a code of restraints upon the proper passions and affections of men.

We may conceal, or even for a while subdue, but we cannot annihilate, the most powerful of the elements which unite to constitute that spiritual essence which we term a human soul.

CHAPTER IV.

VESPERS AT MESSINA.

THE vespers or evening-service of the Romish Church, which always consists, for the most part, in hymns of adoration to the Virgin, has a peculiar interest in Messina, and might be expected to be especially popular with the Messinians, from the character of the relations which they bear to the gentle "Queen of Heaven," whom they believe to be their particular and perpetual protectrice; and this, by her own election and promise whilst a mortal sojourner upon earth.

A good opportunity occurred while I was at Messina, of witnessing the simple piety and the confidence which this happy circumstance inspires, and I did not omit to take advantage of it; but, before noticing, what appears most worthy of

remark concerning the mode of the Messinians, in expressing their honest gratitude to the Queen, and Queen Mother,—if we may utter it without impiety,—of God, it is proper to make more particular reference to the grounds upon which the faith and reliance of this devout people are founded.

The evidence of the important circumstance, rests upon an authentic copy of great antiquity, of a letter, said to have been addressed by the Virgin Mary to the Messinians in the year of our Lord 42, the original of which, it is not pretended, has survived the accidents of time. This interesting dispatch may be thus translated.

“Mary, Virgin, daughter of Joseph and of Anna, Humble servant of God, Mother of Jesus Christ crucified, of the tribe of Judah, of the root of David, Salutation to all the Messinians, and the benediction of God the Father Omnipotent.

“It is known to us, by public document, that you have all with great faith sent unto us Legates and Ambassadors, confessing that our Son the only begotten of God, is God and Man ; and that after his resurrection, he ascended into heaven, having taught you the way of truth by means of the preaching of Paul Apostle Elect.—For this cause we bless you, and your City, of which it is our will to be the perpetual protectrice.

“Given at Jerusalem in the year 42 of our Son ;

first convocation, 27th moon, Thursday 3d day of June."*

The happy event and purpose of this letter, is of course a subject of exultation on the part of the people, and especially of the priests, of Messina; and these feelings are most of all exhibited upon the day of the *festa* of the Virgin, whereon I had the good fortune, as above observed, to be a sojourner in the favoured city.

That I entered the cathedral at Messina, where the solemn rites are chiefly performed on this peculiarly holy day, was, however, mere accident. As I crossed the public place, of which the sacred edifice forms the chief ornament, I observed a number of persons assembled, and upon inquiry, learned that the Archbishop was expected to attend vespers, and a sermon which was always preached in the cathedral on the afternoon of that day.

* “ Maria Vergine, Figlia di Gioachimo e di Anna, Umilissima Serva di Dio, Madre di Gesù Cristo Crocifisso, della Tribù di Giuda, della stirpe di Davide, Salute a tutti i Messinesi, e benedizione di Dio Padre Onnipotente.

“ Ci costa per pubblico strumento, che Voi tutti con fede grande avete a Noi spedito Legati ed Ambasciatori, Confessando, che il Nostro Figlio, l'Unigenito di Dio, sia Dio ed Uomo; e che dopo la sua Resurrezione, sali in Cielo: avendo Voi conosciuta la via della verità per mezzo della predicazione di Paolo Apostolo Eletto. Per la qual cosa benediciamo Voi, e la stessa Città, della quale Noi vogliamo essere perpetua Protettrice.”

Da Gerusalemme l'anno 42 di Nostro Figlio; Indizione prima; Luna 27; Giorno di Giovedì a 3 di Giugno.

I took a position immediately in front of the church, and a very little time passed before the gaudy equipage of the princely pastor of this chosen portion of the faithful Christian flock, entered the public place, moving with stately pace towards the front of the great cathedral. The Archbishop sat in a gilded vehicle, which surpassed in lustre the rest of the gaudy equipages of which the pageant consisted ; and as soon as he arrived within twenty paces of the grand entrance, the immense doors of which stood wide open, the holy man was handed from his carriage, and the marching procession was formed. The cross preceded the Archbishop, and the inferior clergy followed, joined in the rear by the clerical retainers, who kept the alley open through the crowd, and united as their superiors passed them by.

The Christian pageant was solemn and imposing, and the delighted eyes of the Messinians were intently fixed upon their religious Chief, as the procession passed up the nave of the church to the front of the grand altar, where they were stopped by a balustrade immediately beneath the dome. Arrived here, the Archbishop bent the knee, and all the holy brethren did likewise ; but the altar-piece was veiled, and nothing remarkable presented itself to the eye of a stranger. After this, turning upon the right, the procession proceeded

in the same order as before, to the steps of a raised platform, on which a temporary gorgeous throne had been erected for the occupation of the Archbishop.

The Chief seated, the inferior clergy severally bent the knee before their more holy pastor, as they retired, some to occupy seats beneath the throne, and others to place themselves upon raised benches upon the opposite side of the main aisle.

It was impossible for a spectator of all this state, to observe with indifference, the contrast which the Archbishop's demeanor and countenance bore to the obtrusive pageantry and ceremony with which he was externally surrounded. There might be seldom seen regards more deeply expressive of Christian benevolence; and the question which often suggests itself concerning the relations between the "pomp and circumstance" of the Romish worship, and the essential principles of the Christian religion, appeared as if it were answered in the sincere and benign features of the good Christian pastor of Messina. From the very throne which seemed erected to gratify, and might have justified, unbending pride, proceeded the purest humility. The seed of truth seemed to have fallen upon good ground, and the thorns of pomp and vanity which surrounded the morsel of earth which was its own, had no power to arrest

its growth—could not stay the ripening of its fruit.

Mass was now celebrated, after which the appointed preacher mounted the steps to the platform of the throne; and when he had bowed to the Archbishop, with his back to the people, he approached his worthy Superior, and having kissed hands more than once, received a blessing, and retired to make his way to the pulpit, which was not many paces from the Archbishop's throne.

As soon as the preacher appeared before the congregation, he removed his cap, and bowed again very reverently to the Archbishop, and then covering his face, as he stood, he made a short prayer, after which he began his discourse.

The discourse of the good secular, throughout, resembled more an address to the Virgin than that species of composition which we are accustomed to call a sermon. But while it was fresh in the memory I wrote out two or three sentences, which may be transcribed, without great pretensions to accuracy, as follows:—

“ Oh, Maria! holy Maria! protectress of the Messinians: Maria of the holy letter! intercede for us and bless us. Most holy Virgin—Mother of God—of God, and man—Remember thy promise—and be our perpetual protectress. Cloak us in the mantle of thy blessings. We kneel in thy

holy presence. We fall prostrate at thy feet, and with all the celestial court, adore thee. Find us favour in the eyes of thy precious Son."

While the preacher pronounced these significant phrases, with many similar, the religious ecstasy which his features portrayed, seemed sufficiently to attest the sincerity with which he spoke, and the quick sense which he entertained of the spiritual presence of the Mother of Jesus. The discourse was long, and concluded with an exhortation to the Messinians, to hourly offer up their prayers and their adorations to the "immaculate Mother of God," and, by her own election, their peculiar and perpetual protectrice.

The sermon being over, the proper service of the day was now to commence. The ordinary hymns to the Virgin are not new to any one in the habit of entering a Romish cathedral. For my own part, however peculiar in a Protestant may be the impression, and however apparently inconsistent its acknowledgment, I care not to conceal, that I have often listened to them with enthusiasm perhaps little inferior to that of those who sang them. It is the belief of millions, who offer this simple worship to at least the earthly mother of Christ, in the sincerity of their hearts, that such is the most appropriate mode of averting the anger of heaven, and attracting the more

favourable regards of our common Father ; and it might be difficult to come out from any chapel of the Virgin, in Messina, without the conviction that the simple adoration which we have witnessed, or in which we have united, is as propitiously heard by the benign Creator and Lord of all, as if the Virgin Mary were indeed cognizant of our petitions ; and were the special advocate of man in the presence of the Almighty, or entrusted with the judgments and the mercy of an offended God.

At the conclusion of the sermon, the Archbishop had descended from his throne, and placed himself on his knees, with an inferior priest on either hand, upon a bench within a balustrade at the extremity of the platform facing the grand altar of the cathedral, while all the rest of his retinue that had remained on that side of the aisle knelt behind him.

The altar of the church, is to the Romanists, what the Holy of Holies of the ancient Temple was to the Jews. If the one was the dwelling of Jehovah, and might be approached by the priests alone, the other should be the constant depository of the real body and blood of God in the material human form and nature which he took upon himself, even to a violent death, to accomplish the scheme of regeneration, and the restoration of

man to the condition he first enjoyed, and to the possessions which he was originally formed to inherit; while, the sacredness of the place is usually in the latter case the more vividly impressed upon the senses, by the representation of one or other of the great objects of Romish adoration or worship.

While the whole assembly now bent the knee, with their faces turned towards the upper nave of the Basilica, it was natural for the eye of a less pious observer, to scrutinize more particularly the sensible objects before which the devout multitude bowed. The mere altar was not remarkable, either for its extent or for its magnificence, but, above the sacred ensigns and appertinents to the mystery of the mass, appeared the veil above mentioned, covering an area sufficiently extensive to indicate that no common object of reverence yet remained hid from the eyes of the pious Messinians. The period of expectation, however, was short; and before the feelings of the congregation had time to cool from the ecstasy into which they had been wrought by the eloquence of the preacher, the first note of the organ sounded, and the veil, it seemed as if by a magic spring, parted in the centre, and was suddenly cast on either side of the ample space which it obscured, and a striking and beautiful wax representation of the

Virgin and Child, was directly exposed to the view of the assembled crowd.

At the sight of their heavenly protectrice, the Messinians bent their heads, then recovered their position; and, as they looked upon the Mother, with her Infant in her arms—perhaps the most touching form in which mere humanity may be represented—they joined their voices in worship and adoration, which did not cease, until the completion of the appointed service for the peculiarly holy occasion.

I was left in the cathedral, almost alone, after the service was over. It was a situation, in which a crowd and contrariety of reflections force themselves upon the mind. A minute before, and the priests knelt at the altar, the Archbishop bowed to the sensible representation of the Virgin, and the people sang the praises of their supposed heavenly protectrice and intercessor before the throne of the Almighty. There was now scarce a sound save that of my own steps.

I walked twice round the church before I could leave it; and such special impressions had the hymns and the adorations of the people excited, that it was difficult to retire without bending the knee before the altar—before the veiled Mother and Child—before the protectrice of the Messinians. The feeling was agreeable, and few

might experience it, without being led to search the Scriptures of the Evangelists, to see if the smallest indication might be found, that one of the dead, though it were the Mother of Christ, might be conscious of what passed here below, and have the power to intercede for the penitent, and for the relief of those sufferings which are the bitter fortune of so large a proportion of the human race.

CHAPTER V.

DESIGN OF TRAVELLING IN THE EAST—SICILIAN
GENTLEMEN'S OPINIONS—A DIVINER.

It would involve the supposition of too nice a perception of the lesser changes of the atmosphere, or an absence of all sensibility regarding those varieties in the temperature of the air which serve to characterise a climate, did any one pretend, that no amelioration was apparent as we advance from the higher latitudes of the temperate zone, towards the climates of the sun ; or, it would betray an impious distrust in the wisdom or impartiality of Nature, in her just distribution of those celestial influences, which, to our narrow observation, might seem inequitably disposed, did we imagine we might find a climate exclusively fit for the rational inhabitants of the earth, and did we not remember the counterbalancing advantages, which, in a general appli-

cation to the uses and enjoyments of our kind, even our climate of Britain possesses.

One, therefore, who should have travelled thus far, and should proceed further, without some other motive than that which has here been the principle whose suggestions have hitherto influenced every change of country and place, might act imprudently, to search for a better climate than that which is found to prevail in the beautiful island of Sicily. It is proper, therefore, before proceeding with these notices, to confess some change in the objects of travelling, whether arising from new impressions and change of feelings, imperceptibly acquired during the course of the experience which has afforded materials for the preceding pages, or from any less definable cause, and, to acknowledge the influence of a growing interest concerning the condition of those countries whose former inhabitants make the greatest figure in the world's history, or of those races of men, whose institutions, whose native character, and whose features and colour, differ so widely from our own, and from those of all the nations of the quarter of the globe which we inhabit, as might well have led us to believe, were we without any other source of knowledge than history and observation, that all mankind had not descended from one and the same family.

It is then confessed, that new subjects of interest and new feelings, had at this time so mingled with the end and design for which these travels were originally undertaken, as considerably to influence the determination towards which part of the Earth's free surface any further movements should be directed, what should be the aim of future investigation, what, henceforth the more regarded objects of examination or inquiry.

With the addition, then, of this new impulse, I determined to proceed eastward, to visit for a short or a long period, the capital city, at least, of that once powerful, now degenerate people, whose steps towards equitable government, "the rough brakes which *civilization* must go through," before we make acquaintance with the arts which polish, and the sciences which elevate, our species, vary as much from our own, in the road by which they have advanced, as in the degrees to which they have conducted, towards the attainment of the great designs and proper objects of civil government.

And this resolution was scarcely taken, before a favourable opportunity of putting it into execution occurred. A fine Genoese ship, now lying at the quay, was at the point of completing her lading for Constantinople and Odessa, touching on her voyage at the Island of Syra, which thus promised also to afford the opportunity of making a short

visit to the ancient capital of Attica. At the first interview with the master of this vessel, I engaged to proceed with him, as far, at least, as Syra, and on the 12th of March, we launched into that sea, so long the barrier which divides the western and eastern inhabitants of southern Europe—the grand line of demarkation between the empire of the Moslems, and the nations of the great Christian family.

But before entering upon the relation of this voyage, I would mention, what might seem in itself an incident unworthy of notice, did it not appear to contribute in some degree to illustrate certain opinions that have occasionally dropped during these notices, in reference more particularly to individual national character, which in particular bearings is not perhaps more dissimilar in the constitution of any two, at least, European people, than between ourselves and the, commonly, single-hearted and social inhabitants of the Italian states.

I was dining one day, shortly after I had determined upon this voyage, at one of the *ristorativi* of Messina, in company with the priest, already often mentioned, and several Sicilians of the town, and from the interior of the Island, some of whom I already knew, when it happened, that my projected voyage became the subject of

conversation, which was commenced by an observation of one of the party, indicative of his surprise at the unusual silence and grave countenance of his clerical friend, which he thought demanded an explanation or apology to the foreigner then honouring them with his company.

The priest at once declared, that he had full cause of gravity, and even of grief; and added, that he was sure he had but to make known the reasons thereof, to inspire all present with almost an equal degree of the same sorrow that he himself felt.

All the party at this observation, seemed to regard the priest with equal interest; and all joined in a request, that he would inform them what had occurred, that if possible they might alleviate his sorrows, even in partaking of them.

This should have been what the learned divine desired; for he cast down his knife and fork at the word, and as if about to disclose some hidden secret that was really of importance, he clasped his hands, and exclaimed, "Know then, gentlemen, that I am upon the point of losing this my dear and good friend, this very Englishman to whom you would have the explanation of my seeming rudeness addressed. A month's acquaintance," he continued, "has produced a union of hearts between us, the value of which I did not know, until

cruel Fate had determined to separate us, aye ! and I fear, for ever ! He embarks to-morrow, for—shall I name it—for Constantinople ! Who can say, whether to perish, by the climate, by the sabre of the Turk, or what is worse than every other means of death, the pestilence which respects not even Christian men, found sojourning, perhaps profanely, among the enemies of our Holy Creed !”

Before half this expression of feeling was delivered, the whole party were in an ecstasy, that was as incomprehensible as unexpected, but which, with the allusion to the Holy Creed at the conclusion of the priest’s explanation, seemed to settle down to the more definite sensations of a shuddering awe, which, for a time, appeared to deprive every one present of the powers of utterance.

It would not be possible to enter upon any detail of the thousand arguments, which, after the shock was over, and during the rest of the time we were at dinner, were brought forward, to turn aside the determination at which I had arrived, and it is unnecessary to state an Englishman’s reasons for holding to a resolution, not formed without a seeming definite object, though that, indeed, should be no more than the gratification of some sudden humour, or some passing affection. But the opinions of a silent, yet not inattentive witness

to what had passed, were yet to be expressed ; and less easily answered arguments were yet to be controverted, if it were necessary to propitiate the good will of the unexpected powers that were to be invoked, and interrogated, concerning the consequences of this voyage.

I had not, at the time, noticed what the priest afterwards informed me, that in the midst of our discussion, a gentleman had seated himself by his side, and whispered in his ear, that he should have a communication of great importance to make to me, if I would come at a particular hour, which he appointed, to a certain coffee-house, the following evening ; which, however, the churchman, at the same time advised me not to do, for this most potent reason, that the party who wished to make the appointment, and who was not of Messina, was only known to him through report, which went so great length as to say, that he was a magician, and though it was unknown by what powers he worked, it was at least suspected, that if he was able to foretel many future events, it was rather through the aid of the spirits of evil than the spirit of good.

It should be a singular case, where this information might produce any other impression in any of our countrymen, than such as might, according to the circumstances with which it were united,

and his sense of the folly or wickedness of the pretension, serve either to divert or to offend ; and in the present instance, the grave air with which the communication was made, sufficed to determine in favour of the former of these impressions ; and without, therefore, expressing, either abhorrence of the art, or unbelief in the magician's power, I immediately consented to be at the coffee-house at the appointed hour on the following day.

The priest and myself dined again in company on that day, and, as soon as dinner was over, we adjourned to the appointed rendezvous, where we were scarce seated, before the Sicilian soothsayer entered, and in sitting down, placed me between himself and the priest ; and he had been a very little time beside us, before it was now determined by the divine, that the spirits by whose aid he was able to foretel events, were not those which the church acknowledged, and must needs be such as it is unlawful for a Christian man to invoke.

There are perhaps few persons in the world, to whom the present had not been at least a novel situation, and I was not one of them. It is not a truth, only at this day discovered, that any one individual does not represent a class, that one action does not form a character, or that, that

which is composed of many parts may not be known by the appearance of one feature, or by any one particular position in which we regard it. Had it been otherwise, one thus placed, who should but now, have escaped from the tutelage of his preceptor, with all the impressions of the academy, unmellowed by experience and by time, and believing its more arbitrary conclusions to be indisputable, had perhaps been a little confounded by the seeming contradiction which was exhibited, when the contrast of those who supported him, and their works were put sensibly in juxtaposition beside him—the one, day by day, calling upon the benevolent Creator of all things both spiritual and material with which the universe abounds, and exhibiting the sign that his prayer was favourably heard, in the never-failing miracle, which faith only, and not the senses, is able to perceive, while the other invoked the names, or at least seemed to work out his mysteries successfully, by the powers of the malignant spirit to whom (or the pretension had not been worthy regarding) so great a portion of our fellow-creatures assign, in their reading of the scriptures, even the attributes of the Creator of the Universe: for, what less should we give to the Being that has circumvented Omniscience, and destroyed the choicest work of the Omnipotent.

But not to dwell upon this strange contrast and anomalous seeming, it is sufficient, to observe how curiously extremes, even so great as these, still meet in their ends and designs.

The union in idea which now existed in the minds of the two representatives of these opposed principles, if we may so speak, without being guilty of impiety, was the danger which the stranger in whom they took a common, if not an equal interest, exposed himself, in making the voyage already spoken of, even to the very accident which was to happen.

But not further to confound the means by which the two diviners had arrived at the same conclusion, it is sufficient, the Christian priest daily related to me, that, in spite of the prayers which he never failed to offer up for my safety, an impression that was too strong and definite to be founded in untruth, remained upon his mind, that I should fall a victim to the fearful epidemic of the country to which I was so merrily hastening, while the conclusions of the darker diviner by means of mysteries and infernal ceremonies, and the observation of the lights in the firmament, foretold precisely the same result of the rash undertaking.

I listened for some time to the most grave exhortations and prayers to abandon the intention

of making the projected voyage, and then replied in a manner, of which it would be needless to say more here, than that, what my anxious friends both heard of my resolutions, was not calculated to give to either the least hopes of obtaining a degree of respect for pretensions of no better authority, sufficient to change a determination which had been deliberately formed.

CHAPTER VI.

A HINT TO ENGLISH PHYSICIANS AND
THEIR PATIENTS.

BEFORE I left Messina, it happened that I finally witnessed, in the case of one of our countrymen, the consequences of the imprudent advice, as it seemed to be, of his medical friend in England; and, as this report, should it chance to meet the eye of any British physician accustomed to send invalids, or about to advise a patient, to make the journey from England to Naples, may induce further inquiry concerning the climate of that portion of Italy, as well as concerning other perhaps equally important points connected with the recovery of his patient, and lead to an opinion very different from that which it is believed pretty generally prevails, it may not be amiss to be somewhat particular concerning the circumstances which attended the case that came under my notice.

While at my hotel at Naples, to which city we

must for a moment return, I chanced to make the acquaintance of a young Canadian of British descent, who had been sent there by a gentleman high in the medical profession in Scotland, in the hope that the climate of that province of Italy, might eradicate what was at least deemed a pulmonary disease.

The young man made the journey from Glasgow, where he had lately arrived from his native country, the whole way to Naples alone; and as he had not acquired any of the language of the country in which he was now residing, he had, since his arrival, been thrown, generally, among that class of persons which live by their intercourse with foreigners, and who, whatever they may be to the affluent traveller, are, in Italy, as in other countries, no friends to any other—that class, which it might not be extravagant, after exceptions, to term the enemies of all mankind, in this supposition: that a fair proportion of those national prejudices with which one people is often filled against another, have their origin in, or are inflamed by, the experience of many, and the report of more, concerning the honour and honesty of the people of one nation and another, founded upon what they have experienced in their transactions with, and even when they have least suspected it, mine host alone. And, it is probable, that none

have suffered more in the estimation of all foreign nations, through this means, than the people which have hitherto been the chief object of these remarks.

When I had made the young man's acquaintance, and indeed heard the history of his journey and of his experience, previous to this time in Naples, I made a point of calling at his lodgings, and with the interview which we then had, this little account of the leading points in this melancholy case, may commence.

He had not at this time been long in lodgings. He had continued in the hotel at which he first entered, until the confusion and noise, which were too much for him to bear, induced him to search for a private apartment, and he found that which he now occupied, the best suited to his purposes of all that he met with. The street in which it was situated was narrow, with the houses on either side, from seven to nine stories in height; and at one or two of the balconies were placed French advertisements to let the apartments, which had been the only guide he had had during his search.

As soon as I had found out the house, I mounted the stone stair-case to the seventh story, where I found a string which came through a small hole in the door, and served for a bell-rope. This

I pulled, and the bell rang, and the young man himself made his appearance. The door at which I had rung, opened into a small passage, through which we passed to another door that led into the chamber which he occupied. The apartment was large; but its furniture, consisted only of a French bed with curtains, a small chest of drawers, a single chair, a small piece of carpet which was laid by the bed-side upon a stone or tile floor, and a looking-glass about a foot square, which was hanging against a damp stuccoed wall. There was no want, however, of two of the more essential blessings which Heaven has given us in the proportions in which we choose to enjoy them, the daylight and space, which no supposed necessity for the expense of decoration, and no consideration in the eyes of the builder, ought to be allowed to obstruct or curtail. The young man offered me his sole chair, and he seated himself upon the bed.

After a little preliminary conversation, he took the opportunity, in answer to an observation I had made, expressive of my surprise at his choosing Naples for his residence at this season of the year, to give me the few particulars, which are about to be stated.

He first informed me, that he was born and educated in Montreal, in Canada, and that he had

never been out of that province until he embarked to make this present visit to Europe, and that his objects when he left America had been twofold, the transaction of some legal business, for he was of the profession of the law, and the re-establishment of his health. He had caught a severe cold during the little rebellion of a misled party in Canada, while under arms as an officer of Militia; and this, having settled, as the term seems to be, upon the lungs, he had accepted an offer to proceed to Glasgow to conduct a law-suit, in the hope of combining the profits of his profession with the advantages of the change from the rigorous climate of Canada, to the less cold, but not less generally severe, region of Scotland—from the dry 47th degree of latitude on the eastern side of the American Continent, to the stormy region of the 57th degree upon the eastern coast of Europe. He arrived in Glasgow late in the summer; and with the first approaches of autumn, he began to perceive an increase of his disorder; and he put himself into the hands of a medical gentleman, whose reputation appeared to him to be of the highest; and he was recommended, as he particularly informed me, at once, to try a more southern and better climate, the time for which, it was quite certain, “the law’s delay” would easily admit. But his physician hesitated for some time, as to

which he should send him of the two spots of the globe of which he had the more favorable opinion, in all the necessary relations, at least, of all the places that were attainable without any great difficulty, and these were, Naples and Madeira. At length he decided upon Naples.

Enough has already been said concerning the climate of this part of Italy, to render it unnecessary to make a further reference to the patient's situation in that particular relation; we will, therefore, pass to what is thought equally essential, in reference to our proper comforts, more especially, as invalids; and the disadvantage, in this respect, under which we may labour, should be considered in conjunction with the effects of the climate.

Concerning his manner of living, the young Canadian informed me: that when he rose in the morning, his first necessary business of the day, obliged him to descend to the bottom of the last flight of steps of the seven stories, in search of an old man upon whom the charge of the room rested, for the warm water which the effeminate fashion of cutting off the hair with which nature has furnished our faces, it might be presumed for some good reason, rendered absolutely necessary; and, the accompanying and other ablutions being performed, his next yet more necessary step, was

to find the coffee house, where he went to breakfast. Having finished this meal, he returned to the comfortless apartment in which he had passed the night, sans friend, sans fire, "sans everything" save the pieces of furniture above enumerated, here to pass the time until the hour of dinner, when the weather, which he must then necessarily brave, was very bad, and at all times, all that space of time, save a half hour that he walked, during intervals, between the torrents of rain, which was as much as his strength permitted, in the most perfect solitude—a solitude, not even relieved by the entrances and exits of the attendant above mentioned, who alone was able of every one with whom the youth had communicated since he had quitted the hotel, to speak a word of any language known to both of them; and this good man's learning did not extend beyond the knowledge of a dozen or two familiar phrases in French, and hardly ten times as many words. His dinner had been some little relief; but it will be easily conceived, that in his condition, he could not seek for the acquaintance of any of his countrymen that he frequently met, who might have comforted him by an occasional visit—so greatly are the customs of society, and especially those which we have, above all other people established, at variance with the natural dictates of the heart

—so greatly do they restrain us in the exercise of those charities of life, which are among the foremost of all the duties that Christianity enjoins.

And as to the Neapolitans, so much indeed are they given to unmanly fear of contagion and disease, that out of about a dozen gentlemen whom I beseeched to accompany me to pay my countryman a visit, there was but one, who did not ask at the first intimation that my friend was an Englishman, whether he was an invalid or not, and that one, who was the sole Italian, that went with me to see him, reproached me as long as I remained in Naples for the little consideration I had shewn for the safety of his valuable life.

Before leaving Naples, however, I had been able to find a Swiss, who resided in a large house, which he let out upon a better principle than that upon which the miserable rooms above mentioned was conducted; and here the young man was received without hesitation; and this was all that I knew of him, until I was surprised by his appearance at Messina.

He now informed me, what I had not anticipated when I left Naples, that his new landlord, after my departure, had learned from the doctor, that Death had in his case marked his victim, and that his delay would be short; and this had brought to the Swiss' mind, that certain white-

washing and other preventive purifications must follow the event, and moreover, that although he had not any Neapolitans at the time with him, some might be hereafter prevented coming ; and even his hardier countrymen, might perhaps, in fraternizing with, and breathing the same air as the Neapolitans, conceive the same species of terror, which could not fail to be injurious to the interests of his establishment, in which there had happened no death since it had been opened, and none before, as he informed the young man, that he knew of, although his stories were occupied by, he was not able to say whom, always excepted, however, one case of murder of ordinary character, which was nothing against the reputation of a house at Naples.

Many persons might not, in these circumstances, blame a landlord, for conceiving a strong impression that his tenant would die more comfortably among his countrymen in the Island of Malta. And his advice, to that effect, which the invalid had not power and spirit to combat, induced him to embark for that island ; and having my address, he was able to make me this visit which I received from him at Messina, where the vessel touched on her voyage.

Of the future sufferings of the young Canadian it will suffice to add, that he had no sooner

reached Malta, than he was advised to return to England if he would die there, and which he made an effort to accomplish ; but he died a day or two after he had embarked.

Returning, then, to the apology offered at the beginning of this relation, it remains only to remark, that, one situated as this young man was situated, might, it may be, gain more in the balance of advantages between Glasgow and Exeter, or the sea-coast in the vicinity of that city, than between Glasgow and Naples. It ought not, however, to be omitted, that in the case we have seen, the patient made an essential deviation in the plan of his journey from England to Naples, from that which had been marked out by his physician, in going across France, while he was recommended to make the entire round by sea.

CHAPTER VII.

DEPARTURE FROM SICILY.

I TOOK leave of the Sicilian preceptor and priest, and embarked on board the Columbo, on the eve of the day which had been originally fixed upon for her departure. A strong sea-breeze, had for some time rendered it difficult for ships to leave the port during the day, which determined the master to take advantage of its cessation at night, to get the ship beyond the narrow channel which conducted to the open strait; and as a gentle air swept down the slopes of the lofty hills which lie in the rear of the town of Messina before the second watch of the night, the attentive pilot took quick advantage of the change; and, by the aid of the ship's higher and lighter sails, we attained the broad waters of the strait of Messina before the appearance of day.

The morning was propitious; but the elements

were at perfect rest ; and, as the sun, yet invisible, lighted the irregular peaks of the snow-topped mountains on the side of Italy towards the east, and shone with his full beams upon the whole region of Mount Etna upon the side of Sicily, in the west, the broad strait presented the appearance of a vast basin of pale or transparent waters, bounded on either side by these mighty and impassable barriers. But as the bright orb ascended into the cloudless firmament, the waters grew darker and darker, by the more distinct reflection of the deeper azure from above our heads, while their surface remained as plain and unbroken by any visible agitation, as the face of heaven was free from any vestige of a mist or floating cloud.

But while the day was yet little advanced, the waters of the strait began to be rippled by the gentle northerly breeze, to which all our canvass was soon spread ; and the Columbo, with her prow turned in the direction of the south, now glided through the liquid element, without any perceptible motion, and there was every prospect of a favourable voyage. Yet, ere we were free to proceed, we had to bid' adieu to the pilot, who had now brought us to the limits of his empire, and given the order to his men who accompanied him, to prepare the boat for their departure.

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The parting between the Messinians and our crew, and the first act of our voyage, were affecting, even to one familiar with voyages from the tenderest age, and with the feelings that more or less affect or touch every one, when we leave the port, and our secure dwellings on shore, for the uncertainties which attend our progress across the dreary waters that separate islands and continents, and cover so large a proportion of the surface of the globe.

When the moment of parting arrived, the pilot, and our captain, a venerable Genoese, first embraced, straining each other in the arms, and touching either cheek; and this was the signal for the boat's crew and the whole of the ship's company to follow their example. The farewell which preceded the departure of the famous compatriot of our seaman, when he set sail upon his first memorable voyage, could scarcely have been more tender than that on the present little occasion. There was embracing, such as I had never seen men perform till now, and of which it was impossible to doubt the sincerity; nor did the boat's crew quit the ship, until a longer stay had been as imprudent as it was unnecessary.

The Messinians now jumped, one after the other, into the boat; and as they pushed from the side of the vessel they waved their caps, which was

responded to by the Genoese, and we were now free to proceed on our voyage.

The first act of the voyage was not less characteristic and affecting than had been our parting with the Messinians. As the pilot departed, the order was given to square the yards; and this was no sooner performed, and the ship fairly on her way, than it was followed by the order, "to prayer," which was as promptly obeyed.

The seamen now fell upon their knees on the main-deck, while the captain and his chief officer knelt upon the quarter-deck, and all told their beads with greater or less rapidity, while I was left to contemplate the gratifying spectacle of a ship's crew engaged, as the first act of their voyage, in offering up their prayers to Heaven for our safety, and for a happy termination of our adventure.

Prayers were now over; and, as the breeze freshened, we proceeded rapidly through the strait, which opened wider and wider as we advanced; while the surrounding scenery presented a combination of almost every object of the picturesque and the beautiful in nature, in company with the congregated dwellings, and the isolated habitations of men.

Sitting upon the taffarel which surmounts the ship's stern, you might see, at once, with every successive degree of altitude, all the indications

and the vegetation of every variety of climate, from the snow-capped top of Etna, down to the ever-fertile plains which border the sea, with every variation of form in the hills, from the highest volcanic cone to the lower steepes of the inflammable rock, in combination with all that most adorns the landscape, or could excite our admiration or interest our curiosity in the works of men, from the walls that encompass a town, to its palaces within and without, with a thousand of humbler cottage-dwellings upon the side of the mountains or along the sea-strand.

The scene which is here presented to the tourist, and the reflections which accompany it, should be altogether of the most agreeable kind ; and while the eye receives impressions of the present, that must touch every heart, the imagination calls up the former races of men that once cultivated the same plains which we behold, and looked upon the same unvaried scenery around them. And as we enter the broader sea, making our way along the mountain coast of Calabria towards the southern extremity of the peninsula of Italy, we open a more distant view of the extending coast beyond Catania, even to Syracuse, and our thoughts rest upon the city of the great Mechanist and Philosopher, and the important struggle, "when Athens' armies fell at Syracuse," and the memorable con-

sequences of their defeat, in the history of the most polished ancient people.

As the day advanced, the breeze freshened; but the sky was without a cloud that might indicate change. But the wind was fair, and we soon doubled Cape Spartivento, the extreme south point of Italy; and steering directly for the coast of Greece, dashed through the seas which with increase of wind now tumbled from the Adriatic gulf, in a manner worthy the great name which our vessel bore.

As soon as we had well entered the gulf, the Genoese master mustered his men, and examined their arms, that had been laid aside while he had been navigating the somewhat surer waters of Italy and Sicily; and the rest of that day was spent by the crew in renewing their polish, and preparing them for service. Side-arms, muskets, pikes, cannon, were all made ready, in anticipation of meeting some lawless rovers, still not uncommon to encounter upon the waters that wash the beautiful islands of the Greek Archipelago.

We continued to advance at the rapid rate of nine and ten miles an hour, throughout the day; yet, when the sun went down, the snowy top of Mount Etna was still visible, although the rest of the Island of Sicily had long disappeared below the line of the horizon. At sunset the mariners

assembled again near the quarter-deck, and led by the officers, they sang the usual hymns to the Virgin, which are appointed by the church ; and if these could be more impressive at one time than another, it should be at this hour, and in this very situation. There was an unaffected solemnity in the simple worship of the Genoese seamen, that might have subdued the better reason of the sternest Protestant, even to raising his voice in praise and adoration of the earthly mother of the Saviour : and He who made, and regardeth the heart as well as the understandings of men, could not be displeased, that its warmer dictates had for a moment suspended the use of the better attribute, and doubtless, generally, more safe guide.

The breeze continued fair all the next day, and on the following, we made Cape Matapan, the most southern point of Greece ; but, the wind now veering from north to north-east, and hourly augmenting, until it attained the fury of the Equinox, all our efforts to enter the waters of the Archipelago, by the Strait of Elaphonisi were in vain, and we run up the Gulf of Marathonisi, and anchored under the land, in an open cove.

As soon as the anchor was down, the guns, already shotted, were made perfectly ready ; but of danger from the quarter from which it had

been anticipated, there was probably little cause of alarm. There had been few pirate-vessels of any burthen seen in the Archipelago since the English and French fleet had been in so strong force in those seas; though in some of the many inlets upon the coast, and in the isles of Greece, the imperfectly suppressed race still survive, to practise the same honest profession, and follow in the foot-steps of their fathers for centuries, as closely as the time and occasion will permit. We had, indeed, on board our vessel, an inferior officer, who had been already in the hands of the roving gentry, and the stories of his hair-breadth escapes while in their power, with which he entertained us, served to keep alive sufficient apprehension to induce at least a proper caution against surprise.

On the second day that we were at anchor, we saw a boat come out of a small harbour or bay, and perform prodigies in contending against the elements that opposed her progress; but while we were full of conjectures, whether she might design to visit us, and whether for friendly or hostile purposes, she suddenly disappeared, leaving us as uncertain whether she had slipped into some obscure inlet, or perished, as we were before astonished at the manner in which she had gone to windward against the fury of the gale with which she had been contending.

We could observe, only, that the bay was surrounded by hills, that were on the 16th, and two following days of the month of March, in which we were at anchor here, covered with snow, and that the face of the country consisted, generally, of wild incult lands, on which we could scarce discover the remotest signs of cultivation, and we saw no human dwelling.

As the weather slightly moderated, the gloomy character of the scene around us was yet more apparent. All was dreary and death-like. No smoke of any fire was seen to indicate a human dwelling. No tree bent its head before the gale. There was nothing in motion. The site of a past world, seemed to invite the traveller to weep over the ashes of the great cities which once adorned Greece, but of which nothing remains, even of their very stones, save the ruins of a few temples, and nothing of the philosophy of the Schools which, if it could not perish, survives, only, in other lands.

We were three days and nights at anchor in this bay, without being able to communicate with the shore, by reason of the force of the gale, which remitted but little of its violence, until it suddenly abated during the watches of the third night.

The weather being sufficiently moderate on

the morning of the fourth day, we weighed anchor and sailed from the bay before the sun rose, and passing through the straits between the islands of Cerigo and Elaphonisi, upon the following day, before sunset, anchored in the good port of the Greek island of Syra. And here we will for the present leave the brave Columbo and her crew, in order to recur to whatever may appear the most appropriate to notice of the many objects of interest which came under observation during a little excursion which the detention of the Genoese vessel permitted, even to the ancient capital of Attica—the metropolis of Modern Greece.

CHAPTER VIII.

ATHENS.

THE PERIÆUS—THE CITY—THE ACROPOLIS—THE PROPYLÆA.

As soon as I had learned from the Genoese master, that he would be some days longer detained at Syra than he had anticipated before we arrived, I determined to make the most of the time for the excursion which I now contemplated; and while making arrangements to obtain a Greek caique or shallop, to perform the short trip, an Austrian steamer arrived, that was bound directly to the Periæus, and as she had clean bills of health, and might, therefore, land her passengers without subjecting them to quarantine, I embarked by her, directly for the port of Athens.

You no sooner enter the gulf of Athens, than the eye is attracted by an object of classic interest. Like the first tower which we distinguish when we approach a land whose day of glory, and

whose short season of pride, is the present, and where the ensign of nationality is seen floating over battlements, indicative of separate existence and independence, so in like manner, as we approach the ancient capital of Attica, we are first greeted with the symbol of all that of Ancient Greece now remains, even in the ruins of one of those proud temples of which the fragments of many still attest the former glory of once free and independent Greece. Upon elevated ground, at a short distance within Cape Column, which forms the eastern arm of the gulf shores, stands this fitting ensign to greet our arrival in the memorable land, whose magnificent edifices in the time of its pride, have become the sepulchral monuments of the departed genius of its former inhabitants. Even in the remains of a temple of Minerva, do we first recognize the lovely land, whose face, once so fair and full of intelligence, we are presently to behold, inanimate, decayed, and with scarce a trace of its former intellect and its departed beauty.

The very day after my arrival by the Columbo at Syra, we anchored in the Periaëus, at all times the grand port of Athens. We found ourselves in a spacious well locked-in harbour, the south side of which is formed by the peninsula of Munychia, the outer coast of which is indented with another port called the harbour of Muny-

chia, a short distance east of which, is also the port of Phalerum.

As soon as we were permitted to land, I inquired for an interpreter and guide, which was easily procured; and we were in a few minutes already riding over the tract of ground which surrounds the port of the Periaëus, which we found covered every where with rubbish, and the remnants of former buildings, with some foundations, which should be of public edifices, confirming the reports of antiquarian travellers, that this whole vicinity, which it is found, was connected with the ancient city of Athens itself, by two long walls of unequal space apart and flanked with towers, was once thickly populated, and covered with habitations.

The port of the Periaëus, has, at the present time, the greater part of the shores and the land immediately surrounding it, occupied by new, private, and public buildings, forming the beginnings of the streets of the future chief commercial town and sea-port of the new kingdom of Greece. The lazaretto and the arsenals are placed advantageously upon the side of the peninsula; on which side of the bay, also, the merchant-shipping lie moored very near the shore, and in front of a great commercial depôt, with almost the same safety that they might lie in an artificial dock.

Satisfied with a slight inspection of the vicinity of the port, I discharged my guide, who did not appear worth carrying further, and, in company with several of my fellow passengers from Syra, who had not yet proceeded, hired a four-wheeled carriage, and took the ordinary road to Athens.

The road between the port and the capital, lies along a fertile vale, which was lately covered, for the most part, with plantations of the precious olive, but the fairest portion of which, was destroyed in the wars during the late struggle of the Greeks for their independence. The plain is not, however, in appearance, of great extent, and is bounded within the view, on all sides, except that of the sea, with higher or lower hills, the more irregular and picturesque of which, lie in front of the traveller as he approaches Athens from the port, and extend in a north-easterly direction from the Acropolis and centre of the ancient city.

Our interest, when we approach the site of the former Athens, and obtain the first view of the spare remains of the ancient monuments of this earliest seat of the arts and of science, the very birth-place of whatever is most worthy of our study in the history of European civilization, should not be inferior to what we experience on that side the Tyber, when we first see the spires and domes that have supplanted the former

temples, raising their heads above the ruined edifices of the ancient capital of the world. Whether, indeed, we regard those institutions by which men dwell together in society, for security, good government, and the convenience of transacting the general business of life; or whether we regard the arts which polish their manners and become the source of their enjoyments; or, whether, above all, we regard those first trials, and earliest tests of the power and the progress of the understandings of men in that state of society in which first appeared any worthy ideas of a beneficent Creator, who could not have formed a race of intelligent creatures for no other objects than those which appear in a reference to this short life alone:—in a word, whether we regard thought, and the first bold essay towards the development of the powers of mind, or the chaster works of men's hands, we should find a like interest in every memorial that remains in the capital of Attica, every monument of this ancient and refined people.

Full of the thoughts which the very name alone of Athens should be sufficient to inspire, as you approach the modern city, you come into nearer view of the memorable Acropolis, changed indeed from its former grandeur, but still raising its head above the modern town, and the wreck of the an-

cient, and presenting an eminence crowned with the remains of battlements, and with the ruins of temples, the magnificence of which, even in advanced decay, must still excite the wonder and admiration of every beholder. But as the hill of the Areopagus, the sites of the Museum and the Pnyx, and the beautiful temple of Theseus, and other objects, are at the same time pointed out to us, we come to the entrance of the present Athens.

The more ancient part of the modern town, at which we first enter, only reminds us of the late Ottoman rule. It consists, for the most part, of miserable houses, and streets ill-paved, or without pavement, here and there, only, relieved by better houses of two stories with balconies after the Italian fashion; but as you advance, you open neat and well finished streets, which more resemble some in our modern towns, than those perhaps of any town in any other part of Europe. Beyond this, directly north of the Acropolis, have been regularly laid out, fine, open, and broad streets, and even squares or public places, which already contain a considerable number of houses, some of which have neat gardens; while, towards the east of the town, stands a newly erected spacious palace, now the residence of the Sovereign of Greece.

But as this visit to Athens, was not for the

purpose of observing the progress of the new kingdom, or to make acquaintance with the subjects of the German King, all that it may be incumbent to say concerning whatever is of yesterday's birth, may be dismissed with one single remark, which cannot fail to express the opinion of every tourist who should visit Greece, whatever may be the object of his travels, and the subject of his investigations.

It is to the effect, that if the greatest genius had been employed to study how a building of any extent—and the palace above-mentioned is of great dimensions—how a building of such extent, might be erected, without, at least, as far as regards the beauty of the structure, the application of one rule in the noble art, founded, it may be almost said, by the very examples before his eyes, of what, when complete, should have formed the perfection of that art, it is impossible that he could have succeeded better than the architect of King Otho's Palace, if indeed, it had an architect in the design. Our own country, not considered, if we do not think of a few great exceptions, to be rich in specimens of this art, had been ashamed of such an expenditure without one point to please the eye, to touch the fancy, or to elevate the mind.

We may now proceed to the hasty review which

it is proposed to take of the more remarkable of those ruins which hallow the sacred limits of the former Athens. Many learned travellers, with other objects, have given the most minute details concerning every stone extant of the works of the age of Greece; but such as may be here touched upon, will be the most remarkable only; and such remarks as may be made, will be but the impressions of a mere tourist, without any pretensions to emulate the more worthy accounts of the remains of ancient Athens.

The morning after my arrival, I engaged a guide; and though it would not, perhaps, have been exactly the course the most advisable that could be taken by a traveller bent upon the complete study of the antiquities of the place, I requested to be conducted, immediately, to the Acropolis, or Citadel of the ancient city.

We commenced the ascent of the Acropolis upon the north-western corner, where the road, as you proceed, winds round the western end of the hill, until you enter a first, and afterwards a second gate upon the side of the south, and finally, attain the ruins of the grand ancient approach, which is termed the Propylæa. But a few general remarks concerning the position and character of the Citadel, may conveniently precede the notice that will follow regarding the present con-

dition of such of those ancient monuments of Art, as have not wholly disappeared from the solid base upon which their foundations were laid.

With the exception of the approach already mentioned, the Acropolis is surrounded by cliffs and declivitous rocks, which support, at the height of about one hundred and fifty feet above the plain, a table base of oblong form, about three hundred yards from east to west, and in the middle, where it is more open than towards the ends, about one hundred and sixty yards in breadth.

Whoever may have been the founder of Athens, there can be no doubt that the city was originally built upon, and long confined to the limited platform of this rock ; and that it first took the name of Cecrops, which was that of its supposed founder, which it continued to bear, after its former bounds enclosed no more than the citadel to the extended town, till it was subsequently changed to that of Athenæ, after the virgin-deity Athena, or Minerva, the patron and protectress of its inhabitants. It is at least certain, that from the remotest period of the records of Athenian history, this same rock has been the citadel and chief arm of strength of the city, and, that it from time to time became the depository of the more valuable of all the precious works of this refined people, until its

entire dimensions were crowded with every kind of architectural and sculptural ornament, from the beautiful temple of Minerva, or the Parthenon, the most admirable of all the works of antiquity, down to the minutest sample of the basso relievo, of which the hand of Time has left any remains. In a word, of the highest specimens of human genius in the exercise of these arts, that any nation has ever yet been able to produce.

Historians make particular mention of the Erechtheium, the temples of Diana and Venus, and several others, as well as the Propylæa, and of an incalculable number of statues and other monumental structures. But such has been the effects of time, conquest, and the destructive hands of barbarism, that of all the edifices that once adorned the Acropolis, there remain but the scattered and incomplete exterior and basement of the temple of the protecting goddess, with some fragments of the Erechtheium and the Propylæa; while almost the entire platform of the rock which they surmount, is covered with the indistinguishable broken remnants of architectural edifices and sculpture, which doubtless still bury many valuable specimens of Athenian workmanship that might be even yet reclaimed. And it is these three nobler remains of Antiquity, that will chiefly engage the present concise notice,

with a few further remarks concerning the character of the scene amidst which they stand.

We had, before commencing these general observations, already arrived at the grand entrance to the Acropolis, which is formed by the Propylæa. This once conspicuous building, following the learned Mr. Stuart, who had not however, the opportunity of thoroughly inspecting it, during the Ottoman dynasty, which was absolute at Athens at the time of his examination of the ancient monument of the city, was formerly of a magnificent description. It seems to have consisted of a grand portico with two wings advanced; that on the left hand as you enter, being, without doubt, the temple of Victory without wings, and that on the opposite side, being, in construction, nearly, if not wholly similar.

This grand portico of the Acropolis was attained by a great flight of steps, in front of which appeared the eastern wall of the fortifications; which, however, did not rise to a sufficient height to obstruct the view of the Propylæa from without. But, whatever may have been its former magnificence, attested by what we find remaining, it is at present but a mass of indistinguishable ruins, which the imagination is not able to represent to us in their former order and beauty. Yet the taste of the good people who now inhabit

Athens, which, since the tyrant has been expelled, has delighted in the study of the works of antiquity, has been here well displayed in filling up the spaces which the crumbling walls of this edifice enclose, with a thousand of the lesser specimens of ancient sculpture, which have been gathered from among the rubbish and massy ruins of the mightier temples of the Acropolis, making the Propylæa a fit outwork of the citadel and conservatory of the grander objects of interest which we are about, when we enter it, more narrowly to contemplate.

CHAPTER IX.

THE PARTHENON—THE ERECHTHEIUM.

FROM the Propylæa, we entered within the sacred inclosure of the very throne of the fine arts, and fit palace of the Deities which should have first inspired the genius of men, to whose gratitude, and by the essays of whose art, they owe so large a portion of their individuality, if it cannot be said, immortality; and it is here, that for the first time, you have fully under view, the noble ruins of the great temple of Minerva, called the Parthenon, which we have before seen in the distance; and it is here that we first feel at a loss to define the character of the sensations which the remains of the foremost work of Art, and perhaps the nearest to perfection, of all the works of mens' hands, may inspire.

The ground rises as you advance towards the centre of the Acropolis, near which, inclining to

the south side of the base of the rock, once stood in its full glory, and still stand the remains of, this magnificent edifice. The way, as you mount, presents on either hand, enormous heaps of rubbish, the remains of generations of frail dwellings, and the scattered massy fragments of columns and other imperishable portions of temples or public edifices, which, as already observed, almost cover the whole surface of the Citadel ; and it is between the two grand edifices, the Propylæa which we leave, and the Parthenon which we approach, that the great Statue of Minerva in ivory and gold, the work of Phidias, once stood.

The base of the great temple, is found to be nearly upon a level with the capitals of the columns of the eastern portion and proper portico of the Propylæa, the effect of which, must have been to shew the superb edifice to the greatest advantage, as its stately proportions arose in the midst of the statues and the lesser edifices with which the whole platform abounded.

All, or most travellers in Greece, which should be sufficient authority for what has been already said of the Parthenon, proclaim this temple of Minerva, whether as a whole, or taken in detail, as the sole perfect work that the hand of Man has ever accomplished. It would exceed any powers of imagination and knowledge of the subject that

might be pretended, and not less so, the limits and character of these inquiries, were any attempt here made to place this noble edifice in its original glory before the eye of the most susceptible fancy; nor would it be consistent with the desire of avoiding all pretensions to the full inspiration or impressions of more exact and capable observers. It should suffice, in this case, therefore, to recur for a moment to what we are told the Parthenon was, and after, to make a slight sketch of its condition at this time.

This master-piece, then, of human art, was erected, as we are informed, 445 years before the Christian era, by the great Pericles, with whose name we associate all the greater objects of Athenian excellence in the arts. We learn, also, that Callicrates and Ictinus were the architects employed in its construction, and the yet greater Phidias, the sculptor engaged in the more important of its decorations; and that it was called the Parthenon, after the virgin-goddess Athena or Minerva, the protectress of Athens.

This choice monument of antiquity, and best specimen of Grecian perfection in the arts, is of the simple doric style of architecture, and is composed entirely of white marble. In dimensions it did not equal many edifices both of ancient and modern construction. But its reputation and

glory proceeded from truer sources of commendation, and the justice of which, is confirmed by the universal assent which has been given to its claims of unrivalled excellence.

The superb temple appears to be 228 feet in length, by about 102 in breadth, while the interior of the cella does not exceed 146 or 7 feet, by 63 and a-half. It was completely surrounded, when entire, by a broad peristyle formed by 46 columns, 8 of which, at each end, supported the back and front pediments, while the remainder formed the North and South sides. Besides these, 6 columns at each end, stood within the peristyle, opposed to the 6 which, less the two corner columns, formed the front and back of the edifice. The frieze of the outside of the walls of the cella, and the pediment were covered with the choicest pieces of sculpture, executed, as we are told, under the superintendence of the great master above mentioned, while the interior presented the noblest exhibition of pieces in relievo, with many statues, the works of Phidias' own hand. The chief of the latter, appears to have been a statue of Minerva, 39 feet in height, which stood within the shrine or sacred inner-court of the temple, and was ornamented in gold to the amount of 40 talents, or according to some to 45 talents, or about 120,000 pounds of our money.

It is impossible to contemplate this gem of human workmanship, with its former precious contents, without being impressed with a sense of the happy construction of the government, that could in that early age, direct the genius of a people towards the study of the arts, which have ever been found hand in hand with those sciences, which raise the condition of a nation to the highest state of refinement, and result in the greatest degree of security and happiness that men have yet been able to attain ; and we might perhaps attribute much more than is apparent in the progress of civilization generally, to the effects of the enlightened and liberal administration, even in that remote age, of the refined Pericles of Athens.

Such, then, was this surprising example of Athenian excellence in the arts, in the day of its full splendour. We are now to see what the once magnificent edifice presents to the eye of the traveller, more than two thousand years after its erection. We are to look upon the remains of the Parthenon, after all the vicissitudes of barbarian warfare, and after those changes have taken place in religion or superstition, wherein the fanatical zeal of the party triumphant, always sees the faith of the one which preceded it, with hatred or horror, and is more ready to destroy, than careful to retain any memorials of its existence.

Of this very throne, and richest shrine of the virgin-goddess with its unvalued contents, the external shell, or the greater part of it, roofless, mutilated, incomplete, is all that now remains. Yet is this not an inconsiderable relic of the labor of so remote an age; and if it present to the eye of one who now beholds it, but little of the beauty it should have possessed in its perfect state, enough remains to enable us to fill up in the imagination, at least the whole of what is externally wanting, and to judge in some degree, of the effects of the beauty of the noble edifice, when contemplated at one view, in all the simplicity and grandeur of the original fabric entire.

The whole front of the temple save the pediment, the portico at the opposed end, and the entire peristyle save seven of the columns on the North, with a portion of the walls of the cella, still remain.

It was above observed, that the Parthenon has been generally declared the sole perfect sample of all ancient or modern human labor. As unrivalled before in the magnificence of the structure, and the beauty and richness of its decorations—perfect as a work of art, complete; so is it at this time, unequalled in interest—perfect as a ruin. To speak more clearly, the once beautiful temple of the Acropolis is at this time precisely at that period

of its decay or state of demolition, that we may at the sight of its remains, call up at once the entire of the edifice, while it does not exhibit anything that should suggest to the mind, the possibility of renovation, or of the reappearance of the reality of what the imagination with so much ease presents. It should resemble a tree, felled by the axe of the woodman, in the day of its perfect growth, and left till its lesser branches have been removed by the necessities of the traveller, or by the tempest, while its roots, and a great portion of its more solid parts, remain, to discover perfectly the form of what once flourished there, but which has fallen to the ground, to erect its head no more.

We mounted the steps, still entire, which lead to the pavement of the peristyle, from which we entered the building at the broad aperture caused by the demolition of a part of the wall, and we were now unexpectedly presented, in the very centre of the interior of the ruins, with a new object of some interest, even a small edifice, but lately a mosque, or temple sacred to Mussulman worship. It was the first sensible object, the first substantial evidence, that I had beheld, of the certainty of the existence, of a once powerful and still fanatic race, which, if they deny not the divine origin of the religion of civilized men, pretend that its force has been abrogated and its

authority superseded by another revelation, and a clearer law. But it is not the time, nor is the Acropolis the place, to express, or good or evil thoughts, towards those, of whose institutions no influence was at present felt, and of whose moral character, there can be no means of judging, without a sojourn among them; and this object was shortly to be accomplished.

Of all the chaste and perfect works of Phidias and others, with which the Parthenon was decorated and sanctified, nothing now remains within it. But since the late revolution, many precious objects which once adorned its interior have been recovered from beneath the rubbish, both within and without, and have been deposited at the Propylæa, or with the larger collection in the temple of Theseus, to be more particularly mentioned presently. But the far more valuable of all that have survived may be seen in the Elgin room in the British Museum. Yet the heaps of stones, broken fragments, and rubbish, even within the walls of the temple, doubtless yet conceal many precious pieces of sculpture, and, the ruins of the rest of the temples and other edifices which cover the platform of the Acropolis, perhaps yet many more.

We now mounted to the top of that portion of the roof which still exists; and here the traveller

is gratified with a noble view of the undulated plains of Athens, bounded by the blue sea, on the bosom of which appears the memorable Salamis, directly in the west, and with the higher hills and peaks of a mountain country, which raise their heads above the regions of fertility and cultivation in the direction of the north-east.

The wonder, even to veneration, with which the very ruins of this temple have been generally regarded, has been already concurred with ; but it is not until it is seen in conjunction with the surrounding objects of parallel interest, that a true estimation of its grandeur may be properly formed ; or at least, that the same high idea, was, in the present instance, believed to be more than one of those impressions which we receive with ease and confidence, because they agree with the general report, and determine to entertain, without caring to be exact concerning the grounds upon which our motives of admiration are founded, and our accord determined. It is both safer and easier to agree, than to dispute, with those whose judgments are more capable than our own.

But, standing upon the top of the temple of the virgin-goddess and protectress of Athens, the traveller of the coolest fancy, could not remain without some excursive original reflections concerning the memorable events of which the ruins

beneath his feet, and around him on every hand recal to his recollection. The first conviction that may strike the mind, is the perfect concord and harmony which appear between the surrounding objects ; but in a special manner, in regard to the relations of this great master-piece of human art, with all that lies about and beneath it, through which, it may be, that we are impressed with the admiration which possesses us, even before we suspect the cause of our agreeable sensations. And thus rapt, as when our senses are taken captive by the pleasing concord of harmonious sounds, we no longer remember the objects as they appear around us. Our free fancy has repeopled the temples, and the memory supplied the agreeable power of the soul, with everything necessary to its proper enjoyment. We go back to the age of Pericles, and of his refined compatriots ; and having peopled Attica with its ancient race, we imagine collected within the short scope of our view, all the worth and virtue, all the learning and philosophy of the ancient capital. The patron goddess, seated at the shrine of her most beautiful dwelling, among her children her peculiar care, seems to watch over and protect them. She hath chosen her abode amidst the first of the sons of men, whom she instructs and protects. The *élite* of the Athenian people crowd the Acropolis. The poet,

the artist, the philosopher, all her children, press to present their offerings—their adorations.

But if we choose another course of thought, and, commencing at the source, follow the Athenian tale down the slow current of events, until, like a stream that loses itself in the waters of the ocean, the instructive narrative is lost in the great volume of the world's story, what a picture do we behold of the affairs of men, what a lesson read, in the events of this important era in human affairs—from Cecrops to Solon; from the great legislator's establishment of the constitution which resulted in democracy, to Pericles; from the great patron of the arts, to the Sicilian expedition and the decline of Attic influence among the free states of the world; from the predominance of the Lacedæmonians, and the reign of the Thirty Tyrants, to the events which inspired the Philipics.

And if we continue these thoughts, we are led even to the contemplation of the Athenian institutions in their more lasting influence upon human affairs. They do not need our examination for their own sake, nor could receive justice here; yet, it may be simply remarked, that whatever may be the history of the progress of European civilization, we do not live in an age that we have to learn, that all the social blessings we enjoy, have been the result of that happy, and often

chance, combination of events by which freedom of thought has been at different periods enjoyed, under equal laws, and an administration, powerful enough to repress those corrupting elements, which more or less mix in every human institution—freedom of thought under laws and an administration, that have been able to restrain the licentiousness of the enemies of order, which in a greater or smaller number every where abound.

But what a train of perplexing circumstances we should follow, were we to attempt to trace even the leading events from which arose constitutional government and its happy results. Yet where shall we learn, as in Grecian history, that neither popular government has always been free, and attended with the more common results of liberty, nor absolute authority always productive of tyranny, and always inimical to social happiness. Where shall we be so surely taught to mix and reconcile the oft contrary elements of theory and practice—to justly balance the natural or existing powers of the state. In a word, where more certainly learn political wisdom and moderation, from which spring the happier social institutions and all the greater national virtues, than in the study of the history and the institutions of the Athenian people. Pericles, whose power had certainly not political liberty for its source, or its

object, was the great patron of those arts which so essentially contributed to refine and polish his countrymen. A popular or democratic assembly, condemned and executed the first mere mortal who taught men to know themselves, and instructed them in the nature of their relations to the Supreme Creator. But it is time to turn from these thoughts, which, if pursued further, would yield with difficulty, to any just prescription of limits; and we may now proceed to such observations as arise in the examination of several other of the objects of interest, which lie within the compass of the view we have just taken, from the pinnacle of the temple of the goddess-protectress of Athens.

Descending from the top of the Parthenon, we proceeded to view the ruins of the Erechtheium, which lie north of that great temple, near the wall that defends the Acropolis in that direction.

The Erechtheium was an edifice in the Ionic style of architecture; and its ruins are among those of which sufficient remains to enable the skilful artist to restore the original in imagination, with at least a degree of probability.

The chaste structure seems to have borne high rank among the nobler edifices of Athens; and, following the authority, before quoted, contained three temples under the same roof, which were

approached by three several entrances. On the west, a grand portico led to the temple or department dedicated to Erechtheus, and near the west end, on the side opposite to the Parthenon, was placed a portico of six columns, leading to the cella of the Temple of Minerva Poliar; while on the north appeared a lesser portico supported by six caryatides, which led to the cella of the Pandarus. At present there remains but inconsiderable shattered fragments of this double or treble temple, which present no such view to the ordinary visitor, as that which the eye of the artist's imagination, is able to himself to present.

Besides the ruins of the three great edifices which have been separately noticed, there remains nothing of the former structures of the Acropolis, that the most skilful might in any sort venture to restore: yet, the whole base of the heights on every hand, is covered with the indistinguishable and shapeless fragments of the once superb and massive buildings, with which the genius of architecture had decorated this choice citadel of the arts, above every other spot, within the wide compass of the ancient or modern world.

Where once reigned order and beauty, "confusion now hath made his master-piece," and the marble remnants of the Athenian age, as they lie strewn upon the solid rock before us, remind

us of the instability of every human performance. Here lie columns, there their broken capitals, on this hand the plain surface of the architrave or fluted triglyph, on that side a morsel of the sculptured frieze, confounded with the base materials which the sacrilegious hands of the Moslems, have from age to age employed in their works of defence, or for the construction of their mean and temporary dwellings. Some Greeks, as we walked amidst the precious waste, were collecting the cannon balls thrown into the Acropolis during the last siege. It was an apt illustration of the dark page which we read in the ruins around.

Satisfied with this imperfect review of the ruins of the noble structures of the citadel of Athens, we returned by the same route we had ascended; and, accompanied by the same guide, I proceeded to examine some of the sites connected with events to which we shall presently recur, of an interest, of a different kind from that which the architectural remains of the seat of the Muses inspires.

CHAPTER X.

THE PRISON OF SOCRATES.

THE somewhat forced thoughts which were indulged in, near the conclusion of the last chapter, were in part there recorded, that the places which we next visited, might appear the less strangely chosen, in the midst of so many striking objects of just curiosity, and as it might seem to some, of so much deeper interest.

Among those objects which come under the view, as you sit upon the highest stone of the temple of the protectress of Athens, are, some cells or excavations in the cliff of the rock which forms a boundary between a somewhat higher tract of land, and the arable plain immediately beneath the Acropolis, on the side of the south and south-west. It was an indication, by the guide, of the existence and the locality of these remarkable cells, to which he pointed from the

Acropolis, and which he called the prison of Socrates, that suggested the next research. But, before proceeding to the spot which will presently be with some niceness examined, it may be proper to protest against that over-scrupulous spirit which induces travellers to cavil at tradition and probability, even to requiring exact evidence concerning the precise inch of ground upon which occurrences took place, as if this were as important as the date, or even the reality itself, of events in history. Would the ambition and the death of Cæsar be more certain, if the Capitol stood entire at Rome? or would the act of the conspirators be less credited, if the very site of the "eternal city" were a matter of doubt?

In a different frame of mind from that usually possessed by the class of travellers, which it is, now, in turn, proper to compliment, in entitling them, as it is believed, may be justly done, the aids of the historian, I desired to be conducted to this reputed site of one of the more sad and more degrading to our nature, of all the events we find registered in the moral history of the human race.

We took the road, which, after a short turn, led towards the range of cliffs above-mentioned; and turning into a path which followed the course of the cliffs, we soon came to those cells

of which the occasion now presents itself to make particular reference, in company with such few thoughts as suggest themselves in one form or in another, at the very mention of the name of the great moral philosopher of the ancient world.

Upon our arrival at the cells, we found three distinct entrances, the first of which led to an apartment excavated about twelve feet square, and beyond which, there is an inner chamber round in form, and about fourteen feet in diameter, with an hemispherical arched roof, eighteen or twenty feet high, at the top of which, there is at present an aperture conducting to the field which forms the upper step of the higher plain: and this, it is supposed, is the very chamber in which the greatest of the Greeks, if not, of mere mortal men, lay thirty days bound in chains, and finally suffered a violent death.

Coming out of this double apartment, you find two other chambers adjoining, with separate entrances. That which is nearest to those already mentioned, comprehends a small space between the outer of the former two, and one of equal size on the opposite side. In this smaller apartment, on the side of the double chamber, there is at present an opening in the mass of solid rock, but which has never been a door-way, while

on the other side, it is connected by a door with the larger apartment which it adjoins, and it has also a sort of recess excavated at the extremity fronting the entrance. Without the cells, over the doors, there are plain marks of the rock having supported the frame of buildings which doubtless formed the apartments of the guards, and the attendants upon the prisoners.

It has already been protested, that sufficient reasons seem to exist, to shake off the fetters that would bind us to unnecessary nicety in enquiry, and in arguments for or against the evidence concerning the exact or true site of every ancient monument or memorable event. It will, therefore, suffice in this place to remark, that the fact of the vicinity of this cluster of cells to the Acropolis and the Areopagus, is, in itself, sufficient to render it a matter of the greatest probability, that it were at least a state prison, and if a state prison, there is little doubt of its being that of the memorable event, which must be for ever considered among the greater, in the moral history of mankind, and in the contemplation of which, it is proposed to hazard a few remarks. These would not, however, have been introduced, were it not under the impression, that though they should be of novel character, they can have neither a tendency to evil, nor run the risk of being supposed

to arise from any want of respect for things that are divine, and above human reason.

Novelty in any thing relating to Socrates! The very indication were like an alarm to critical judgment, did any thing, dropped in the course of these remarks, seem to claim more consideration for any opinion herein expressed, than the flitting visions of a mere traveller might be entitled to receive. Yet, who hath been within these cells, who hath sitten in their inner chamber, with a copy of a work of the greatest of the disciples of the injured Greek in the right hand, and one of another in the left, and had no reflections cross his mind, received no impressions, that he might not remember? Or, who hath here entertained thoughts that he might shame to transcribe? But, before venturing further, it is thought necessary to make some general reference to the leading co-existent events in the Athenian history, during the period at which the great philosopher flourished, who should have yielded up his breath within the walls of the cavern in which we now sit.

Athens, at the commencement of Socrates' career, seems to have been generally, in the enjoyment of pacific international relations. The battles of Marathon and Salamis had freed her from all apprehension of further aggression, on

the side of the barbarians, and the degree of influence which she had attained in the counsels and common affairs of Greece, had placed her in a proud position with relation to the other states, and the reputation for wisdom which she had acquired, had made her the moral capital of all Greece. Thus, in a word, while she was making such progress in political influence among her neighbours, as threatened to amalgamate all the states of Greece in her own name, she was, at the same time, equally eager in the pursuit of every thing that contributed to augment her moral influence among her neighbours, by the protection and the encouragement given to the cultivation of science and the arts, even to the abuse, for this end, of the wealth which her pre-eminence had enabled her to accumulate.

If any one was eminent for his learning or his virtues, or filled with the desire of knowledge, or remarkable for his inventions or skill in the arts, it was to Athens he repaired. He that would instruct, and he that would learn, found in the capital of Attica, a ready audience or certain preceptor. Whatever was refined or estimable in the pursuits of men, or worthy their researches, although, not less, also, whatsoever was degrading to our common nature, were all concentrated within the walls of Athens. Here were found at

once, the elements and the fruits of the noblest systems of philosophy, and the vices which are the offspring of luxury, in the most relaxed state of the moral principle among men.

The better motives of ambition, so long rife in every Athenian breast, whose objects were political virtue, excellence in the arts, reputation for wisdom, and commercial enterprise, were at the time of our philosopher, fast degenerating into the love of riches, and the effeminate pleasures which attend luxury; and it was the prevalence and increase of the vices which spring from this relaxed state of manners, that had subdued the grand principle of virtue throughout Greece, and more especially in Athens, against which the great teacher's discourses were directed. And, as we now come to the immediate actions of the philosopher, with their influence upon his countrymen and upon mankind through all generations, and all conditions of human society, except that which does not admit any knowledge of the history, either of the co-existent states of the world, or of any societies of men, which at a near or at a far period of time have preceded us—as we are come to this point, it is time to declare the objects to which the remarks, that may occupy the rest of this chapter, it is intended, should particularly tend; but which declaration, must be yet pre-

ceded by a further expression of trust, that the observations to be offered may not be deemed wantonly conceived, or thought to wear an air of impiety, in seeming to compare what is earthly, and no more, to what is heavenly and earthly also.—The sum, then, of all that follows, should be a notice, and no more, of some striking points of resemblance in the circumstances which attended the coming, and of some memorable points of similitude between the character and the labours, of the instructor of the Athenians, the great moralist of the Heathens, and the advent and acts, even of the Author of Christianity, though in His mere human character of perfect man and not God: and, the moral, if any, should, at least, be of a character to elevate our thoughts in the contemplation of perhaps the highest example of our nature, unassisted by supernatural intervention.

The epoch of the coming of the philosopher has been already noticed, as an era in which a great degeneracy of manners prevailed in Athens. But if we were to begin a comparison between the great Teacher of the Hebrews, and the teacher of the Heathens, by a notice of the external events which immediately attended the advent of each, there might not appear sufficient resemblance, whereon to found any suggestion, tending to the

proposed end. It would require, however, no violence to history, to place the inhabitants of Jerusalem and those of Athens, upon something like a parallel in their moral condition, though the one was a free, and the other a subject people, at the time of the appearance of their great moral instructors; but it is enough, that the same degeneracy of the time in the capital of Attica and throughout Greece, may be with equal facility discovered to have prevailed at the parallel time, in relation to those great events, in Jerusalem and in all Judea.

Nor, indeed, was the advent of this choice spirit of the ancient world, without some seeming preparatory signal, which, if we would commence our comparison from the earliest, might be said to resemble that warning voice which preceded the appearance of the Teacher of the Hebrews.

The precursor in Athens, which immediately preceded our philosopher, was Anaxagoras, whom we learn from the great Roman orator, was the first that taught that all things, whether within or without the sphere of our observation, were under the government of an infinite mind. But the career of Anaxagoras was short: and he was condemned to die for his opinions like the greater teacher that followed him, though the sentence, in this case, at the instance of the refined Pericles,

then absolute in Athens, was changed into banishment, which he accordingly underwent.

We will next allude to the early lives of the Greek philosopher and the Hebrew Teacher, in the character in which we are regarding them. And here we have to contemplate the one and the other of equally obscure birth ; and afterwards, after the manner of men in their forms of society, and in the classification of their citizens, equally of mean rank, and, the Athenian, at least, and it is most probable the Hebrew, also, engaged in their mechanical occupations, while the mind, bent upon higher objects, was, as the body increased to manhood, impressed with a belief of divine appointment, and was preparing to soar above the ordinary thoughts of men, and to promulgate moral truth, to the knowledge of which none others had yet in any age attained.

But we have now arrived at the epoch, beyond which, the parallel could not be directly pursued, without magnifying the merits of the one much too high above the degree of importance which should be attached to mere human wisdom, and placing the other in a point of view which religion might not sanction. All that we venture, then, to insist upon, in the few further outlines to be sketched of the character and teaching of the Athenian, is no more than to present the philo-

sopher, as the defective heathen symbol of the Perfect Man with whose short history we are happily more familiar.

As we proceed with the examination of the character and actions of the heathen philosopher, we find him no sooner embarked in the course of teaching to which he believes himself to be appointed by divine inspiration, than the highest powers of his mind are employed in the endeavour to turn men from the contemplation of the external signs, and the name of wisdom, to its true principle and just application—to knowledge, indeed, considered as a means, only, by which men might be made more virtuous, and more happy.

But in order to attain his great ends, he does not proceed to condemn all the ancient institutions of his country, nor do we find him engaged in the attempt to establish formally any new. He chose rather to watch the course of human events ; and, as he cast his bread of truth upon the tide of Athenian philosophy, as it flowed from the sources of false principle through the corrupted channels of sophistical reasoning, the bitter waters of error became a sweet and clear stream of intelligible moral truth.

Before Socrates' time, philosophy, or every branch of knowledge that might bear that appellation, seems to have been too often regarded, like a pro-

fession in which we wish to obtain reputation for skill or proficiency, and after, become careless of communicating what we have acquired, if, we are not, indeed, even jealous of the progress and reputation of others ; but the Athenian teacher, at the same time that he exerted his efforts to inspire his compatriots with equal desire, and to afford them equal means of acquiring all the knowledge he possessed, declared, that he knew nothing ; thereby, perhaps, intending to indicate, that he believed he had arrived no nearer the bounds of the full compass of all our nature is capable of comprehending, than to have seen the value of knowledge rightly applied, and by this means to turn men's minds from the sense of shame of ignorance which often becomes the means of perpetuating what it fears to expose. We will not be taught, because we would not that it should be known that we were ignorant. His very method of teaching, was by interrogation, by which he perhaps, also, intended to impress upon the minds of his hearers, the conviction, that if we would find wisdom, we must seek her—we must enter the secret courts of her dwelling, even the innermost chambers of her dark abode, and not believe we shall find her at the corners of the streets, or in the public thoroughfares of the capital seats of learning, nor in sitting

idly expecting her to approach uninvited to our door.

As he despised no means of knowledge, so he scorned the company of no man, but went about teaching, in adapting his constant interrogative method of instruction to all degrees and classes, both in intellect and in condition ; and in his endeavours to accomplish his great ends, he was found mixing with the people in all the ordinary pursuits of common life, hearing and asking them questions—What is virtue? What is vice? and what is the means to attain all good? How shall we so raise the characters of men, that they should forsake those base pursuits in which we all but too often engage? Thus he infused into the mind the desire of knowledge which he possessed, with at the same time the necessary spirit of inquiry, in order to attain it.

He disputed, above all, with those who speculated upon systems founded upon principles concerning the government of the universe, which, though they should not be beyond the scope of human knowledge, seemed to have no influence upon virtue and vice, and upon human happiness.

Two lines of our great philosophical poet, should express the very essence of Socrates' teaching :—

“ Know then thyself, presume not God to scan,
The proper study of mankind is man ; ”—

and to promote which, he made use, even of irony, for which the follies or vices of his opponents afforded sufficient materials and a full field.

And here the opportunity occurs to ask: Who has followed any course of human learning, to the exclusion of that which the heathen philosopher taught his hearers, above all others first to regard, and has not weakened or confounded his clearer conceptions, or, by an unmanly solicitude about the frivolous modes and pleasures of the time, sacrificed that better state of tranquillity which a just regard for the moral man, might have secured against every evil? Who is there that has acquired honors, though "purchased by the merit of the wearer," and has found them, more than, "what the poor heart would fain deny and dares not?" Who hath accumulated great riches, that had been less happy without them? Who, indeed, passed the bounds of competence, that has not decreased his true portion of enjoyment in proportion to the increase of his accumulated wealth?

Such were the occupations of this intellectual light of the heathen world, such the nature of the lessons he had been engaged in teaching, during the whole course of a long life, and still continued to teach, when the criminal hand of human violence was suddenly raised up against him, to destroy him. The attack of the enemies of truth was successful; and he to whom, not Athens only,

but all Greece, were more indebted, than to any citizen who had hitherto adorned the annals of their land—the benefactor of his country—was suddenly arrested, and stood before his unjust judges, upon three grand charges—contempt for the established religion, the introduction of new divinities, and corrupting the youth of Athens.

In this memorable scene, of the philanthropic teacher's career, we behold him before his judges, calm and dignified, and acting in every respect consistent with the character of his whole life. If we look at his defence, where we might have expected to find the occasion call forth, not only the greatest eloquence of which the philosopher himself was capable, but also the efforts of his great contemporary orators and friends, we find him rejecting all aids whatsoever of art, and above all, any appeal to the passions of his judges, to influence them in any way in his favour : nay, even refusing himself to study any defence beforehand, under the impression that the Divine Being in whom he trusted, would secretly instruct him in all things which it was proper that he should say.

Nor, when the sentence was pronounced, do we find him exhibit any other emotion, than a lively indignation towards the unjust judges by whom he was condemned, accompanied with pity for the future condition of each of them, when the

reproaches of conscience, which would not fail to appear, should, hereafter, upbraid them for the crime of which they were now guilty. And in this spirit did he console himself, that it was the will of the Deity that he should die; closing his defence, if such it may be termed, by exhorting his hearers to continue to walk in the path he had pointed out to them, as that which was most worthy the dignity of our nature, and the place which we fill in the great compass of the Creator's works.

In the same spirit did he reproach and admonish those who accompanied him, weeping, as he was conducted from the seat of judgment to this very chamber and fatal prison, the threshold of which, he was doomed, never again to cross.

But if we follow him, even to the last scene of his useful life, we shall discover the same remarkable character, the same consistency. Here, we observe him, during a month's imprisonment after condemnation, unsubdued in spirit, taking every occasion to enforce, even by the example which his case afforded, all the moral truths, and the great principle, of his previous teaching. The means even of escape were afforded him: but he only considered what was right and what wrong, in all the relations of the circumstances in which he was placed. His escape might not contribute to show truth in the pure form and simple undress in

which he would have her regarded, but might confound her features, and render her character too indistinct to be easily comprehended. He chose, therefore, rather to die, than to live, and deny by his actions, what he had, by his teaching, during a long life, constantly upheld.

To conclude this little sketch of the events of the philosopher's life, we may sum up all that regards him in a few brief words. His life, it may be said, and his actions, even to death, exhibit one uniform course of teaching, tending to establish the true principles of moral truth, in place of the false philosophy which prevailed in the schools and among the people of Athens; and these he seems to have conceived might be discovered in the study of human nature, rather than in the speculative theories of the sophists and others, which were directed to matters beyond the reach of human comprehension, or which did not tend to make mankind either happier or better. To self-knowledge, he held, that all art, all science should be subservient; and he appears to have thought we had advanced far towards the full attainment of a just knowledge of ourselves, when we had been able to substitute gratitude, as the grounds of our adoration of the Deity, in the place of superstitious fears, and care for our state hereafter, in the place of anxiety for the passing good

of this temporary state of existence : and in the last stage of the journey of this life, we find him believing himself about to enter into that state of felicity which it was his opinion awaits the just in a future life.

Having thus considered the leading features in the character, which we will assume to be the nearest approach to perfect excellence in our nature, of which mere history gives any record, we may now further recur to some passages in the life of One, beyond whose human character we need not extend our inquiries, to discover excellence, as far, indeed, above that of the Athenian sage, as perfection should be above the earliest essays of unassisted humanity in its efforts to acquire a knowledge of itself, and of the relations of a dependent being, to its unseen, unknown, Creator.

If we were here considering, what fully carried out, would not lead us beyond the bounds of natural events, as we will term all those incidents of which we perceive some connexion in their cause, and their effect—if we were occupied with events unconnected with any of those consequences, between which and the apparent means, we see no relations, and which, though they should not, in reality be more wonderful than what is familiar, yet more astonish our finite understandings, and

which we term supernatural events, it might perhaps have been a more consistent, and an easier course, first to contemplate what is perfect, and afterwards, whatever it were desirable to exalt step by step in the degrees of excellence, till we arrived at the highest point to which we might carry the comparison. But, the different situation in which circumstances here place us, suggest such a mode of proceeding as should leave no need of more than such reference to a few passages in the life of Him who was perfect, as may serve to recall the more apposite of the above mentioned several incidents, in that of the mere human character.

It should not be uninstructional, nor any act of irreverence, after contemplating the noblest example of our nature, in its absolute unassisted condition, to compare this with the same nature, combined even with the spiritual essence of the Deity himself. It should rather tend to raise our estimation of our importance in the creation, in leading us to reflect upon what humanity is capable, with the aid alone of those faculties or attributes which were originally implanted within us—upon what we might be, did we but study attentively, even without any other instructor than the book of nature, whose pages lie at all times open before us—did we study, without any other aids, the

character of our relations to all we see about us, and the nature of all we feel within us. At least, it belongs not to the present time, to make further reference than has been already made, to that additional knowledge in which the Creator has been pleased to allow a portion of his creatures to be instructed, in all things which concern our happiness, both here and in a future life. And it may be here remarked, that whatever should tend to lead the mind to the exercise of its natural powers, even to the utmost stage, upon the path in which we meet the barrier beyond which human reason cannot penetrate, must necessarily prepare the understanding for a more worthy acceptance of what we are after to receive, without the evidence of sense, or the use of that attribute which distinguishes us, above every other, from the creatures which are below us. In a word, were self-knowledge more studied, we might surely escape many of those errors which have rendered, what should have been religion, mere superstition ; and we might learn, on the other hand, to avoid those extravagancies which have divested religion of the calm and dignified character which should appertain to every intercourse, and how much greater, to a direct intercourse, between the Supreme Mind and the creatures whom He hath made : but above all, in contemplating, not a mere message to esta-

blish laws for the guidance of life, but even a communication to assure us, of what reason could, at least, only have discovered in the highest order of intellect—to assure us, that, what might have been deemed death, is no more than a transfer from this world to a state of existence for which we were from the beginning designed.

To approach, then, a little nearer to the point at which we are aiming, let us first, without special reference, consider together, the most palpable broad outlines and substance of the teaching of the Athenian and that of the greater Hebrew.

It has been already asserted, and it is trusted upon sufficient authority, that it was the eternal truths which regard the moral Being, that chiefly engaged the attention of the philosopher, and for which his system was principally distinguished from those of his contemporaries. That these same truths, were what chiefly engaged the Hebrew teacher, need not be insisted upon; but a further observation, may here be made, concerning the immense importance of self-knowledge and moral-knowledge over every other, apparent in this especially, that,—speaking after the manner of men in our relations to each other,—even the Creator himself, could not give us these, or our understandings were in vain, and the bitterest

portions of life without a purpose, whereas we might be made to possess every other, intuitively and in a moment. Instruction acquired through discipline, or temporary pain, forms the man, and wisdom, which is the result of study and reflection, the virtuous man. Had we then known all we do know, intuitively, or without the operation of second causes, where were the merit of our virtue, that is, where our virtue itself?

It could not be supposed, that it is here meant, which would be more absurd than impious to assert, that there could be limits to the power of the Deity; but as we know all moral attributes, by their very nature, must partly owe their attainment to the being that should possess them, we cannot conceive that they might be acquired in a state of absolute perfection. Or to be more homely in this proposition: we may have no difficulty in perceiving, that the knowledge which we acquire by experimental philosophy, or our knowledge of abstract science, could be intuitively given, either now or at the very hour we should awake from the state of repose which we call death; yet, we might not conceive how we could acquire and reap the fruits of moral knowledge, without a state of imperfection, in which alone any merit, if such ever belong to humanity, might be attained. And this might be a powerful argument, with

those to whom it should be wanting, for the consistency of our nature with the great design for which we know we are formed, in thus accounting for the existence of the defective character which we find absolute within us ; and it might display the justice of the Creator towards the beings that he hath formed, in the very imperfections which we seem to perceive, and perhaps, also, tend to confute the gloomy apprehensions, which some men in all ages have conceived, of the condition of a large portion of the human race in a future life.

But we may now proceed to such points of resemblance, as have been deemed sufficiently remarkable to regard, between the teacher of the Heathen, and the Teacher of the Christian, world, without pretending to claim the merit of having discovered any thing unknown before, or contributed any thing to the advancement of moral truth.

It has been considered, that the broad spirit of the Hebrew teaching, and of the Athenian, were the same : and it has been asserted at the beginning of these discursive remarks, that both the imperfect and the perfect of the moral revelations, were preceded by preparatory messengers, bearing resemblance proportionately adjusted to the spirit of the systems of the great masters that followed.

It may not be proper to apply the term "revelation" in the manner it has been here applied, without, at the same time, explaining the sense in which it is employed. This often indefinite term, is here taken in its broad application, and may not be unjustly defined to be that knowledge which we find precede the proofs that the sequel affords of its justice and its truth. Not, indeed, that what we observe, even in the ordinary course of nature, or what we learn through common experience, is less wonderful than any knowledge to which is usually given that appellation, even accompanied by what we term miraculous events, it being doubtless our familiarity only with certain relations of cause and effect, or at least the effects, that does not admit our wonder; for all the true difference in knowledge, merely human, out of which different conclusions result, perhaps, properly speaking, arises from our more or less indistinct view of those links in the continuous chain of operations, as well in the moral as the physical world, which, if they were clearly perceived, would result in the equal apprehension of all things which it is given, or permitted, to us to know. Look, for instance, upon the combination of material elements of which the pen which traces these lines is composed, and such of the sequent operations by which it was produced, as we are

familiar with; and what can we say we perceive distinctly, save the indisputable result? And should we go beyond what is material, and inquire how the thoughts and conceptions of one mind may be by this means communicated to another—how, what is immaterial, and it may be, the impregnate principle of the human soul, may be transported by a vehicle of material substance from one spirit, to become a portion of another spirit, to what distinct apprehension shall we arrive concerning a full series of causes and effects?

To return to our proper subject: sufficient allusion has been already made to the similar obscurity of birth, and the mechanical occupations, in the early lives, of the Athenian and the Hebrew; we may, therefore, proceed to notice a few circumstances connected with the later history, of those, towards whom, it has not been thought, to “extenuate,” in the one case, nor to “set down aught in malice,” in the other, to class, in certain relations, as parallels, even to the last scene of their memorable lives.

From the beginning of the teaching of the Athenian and the greater Hebrew, we find sufficient evidence of their equal respect for the moral as well as the civil institutions of their country. Manners and morals were in both lands, where

these teachers appeared, in a degenerate state at their coming; and religion, as with the false, so with the true, had become little more than an instrument of government, which it administered, not without the unfailing weapons of superstition and terror. We do not, in either case, find any attempt at abolition of the established religion; but a mere endeavour to reform abuses and advance all lawful knowledge. And for this purpose, we find both teachers going about, doing the greatest good they could accomplish, not only, without present reward, but at the sacrifice of all the goods of this world, even to the commonest comforts of the poor.

We scarce find the mission of the Teacher of the Hebrews commenced, before we discover a marked resemblance in the tolerant character of his preaching to the anti-fanatical spirit which we have observed predominant in the lessons of the Greek, in the reproof of those who thought any time improper for the performance of good. "The Sabbath was made for man, and not man for the Sabbath," say, even to the interrogatory, the very essence of the manner of teaching practised by the philosopher. "Is it lawful to do good on the Sabbath days, or to do evil? to save life or to destroy it?" And after: "Whose image is this?" "Which was neighbour to him who fell among thieves?" "Who shall throw the first stone?"

Interrogation, indeed, it could not be said, does so frequently occur in the Scriptures from which we are quoting, as to give that decided character to the manner of teaching, of the Author of our religion. Yet, it cannot be said, that a less original and simple method, was in the second, as in the first instance, under the different circumstances chosen, which we observe in the frequent use of the parable, by which every essential moral truth was promulgated and engraven upon the minds, of men who were perhaps not capable of receiving knowledge through any other channel of communicating it.

The heathen, as the Divine Teacher, represents a grand era in the moral history of the world. Religion, and the favours of Heaven, were by neither held exclusive or confined to any particular people or sect. None were so mean as to escape their solicitude. They watched the dispositions and the peculiar aptitude of their countrymen, each adapting the manner by which he promulgated the knowledge of truths, which, to a certain extent, were essentially the same, to the circumstances in which they were externally placed; and the interrogatory with the Greek among his shrewd countrymen, was what the parable was afterwards among the Jews.

But there is perhaps nothing which tends more

to assimilate the character of the teaching of the Heathen to that which was divine, than the absence of any formal system or establishment, that might give just cause to any sect or party to found temporal power, or claim exclusive application of that which was intended to rule and moderate the passions, and regulate the moral conduct, of men of all.

The heathen left the world no written code—nor did the Divine Teacher leave any indisputable text from his own hand; and, upon the authority of the historians of each, arose an endless variety of opinions and sects, and schools, the effects of which, in the latter case, we see in their full vigour, even at this day.

The catastrophe, even to the very last scene of the lives of the Athenian teacher and the Hebrew were the same. The heathen as the Divine Teacher, would not study any defence before he appeared before his judges, relying upon Heaven to inspire him with the knowledge of what he should say. The very commands of the Teacher of the Hebrews, even forbad those of his disciples who might be accused, to meditate before hand what they should say. Both were constant, even to persecution and death, though the one as the other might have escaped an ignominious end. Life to the Athenian, had no charms, if procured

at the sacrifice of the principle that governed his actions. We know yet better how the Author of our Religion died.

But we cannot contemplate, even the last sad scene of all, in the history of the mortal life of the one and of the other, of those whom we have, to certain limits, associated, without yet beholding a point of resemblance, which as we are speaking of human things and of mortal men only, it should not be profane to compare. Though both were destroyed by the hands of violent men, neither were deprived of life without the time to contemplate certain death, almost immediate dissolution; and the poison was drank in the one case, and the nails were driven in the other, when the last proof appeared, that humanity could not be without a portion of human weakness. Contemplating the actions of him whom we might reverence as the nearest to a perfect example of our species as mere man, we do not so much start, at the instructions given to his friend Crito, in the hour of his trial, as we are at first surprised to contemplate at a parallel moment an apparent want of faith or confidence in God, in Him whom we regard as both God and man. But we reflect but a little, before we remember, that, though perfect God, He could not be perfect man, without human feelings and human weakness,

of which we are given at this the last moment of His mortal existence, the indisputable proof, that He possessed.

Such will probably be the general character of the thoughts of every traveller, from the remotest regions, who may visit the sites of ancient Athens, and enter these cells, when all that now remains of the architectural edifices of the city has crumbled into dust, and no vestige any longer marks the hallowed ground where the noblest works of men's hands once flourished in their original magnificence. Every rock, cliff, hill, height, every foot of ground, will be here, for ever full of associations concerning whatever is most admirable in the characters of men, and most interesting as the first essays towards the establishment of those institutions, which we, above all other nations of the earth, have moulded to the purest forms, and from which we have obtained the fullest satisfaction and enjoyment.

CHAPTER XI.

THE PNYX—THE TEMPLE OF THESEUS—
THE TEMPLE OF JUPITER.

THE somewhat undue length, to which the course of reflections introduced into the last chapter has extended, leaves it incumbent, only to mention such few of the remaining objects of interest without the Acropolis as might not be consistently passed by unnoticed, in the most general review of those antiquities, which, by the more capable hand of other travellers, as well with the pencil as the pen, have been clearly and completely delineated.

From the prison of the Philosopher we proceeded to the Pnyx, the site of which, lies about a quarter of a mile due west from the front of the Acropolis. The Pnyx, we learn, was the earliest place of popular assembly at Athens, whether it were during the elections of the public magis-

trates of the city, or the occasion on which the orators delivered their popular discourses : and a stone seat is here even now shewn, which is said to be that from which the public speakers appealed to the passions of the people, in that simpler age, and early period of the Athenian Government. Of the edifice, the Pnyx itself, however, there are but a few uncertain traces remaining.

From the site of the Pnyx we passed by that of the Areopagus, and thence directing our steps northwards, we soon came to the temple of Theseus.

The temple of Theseus, presents, with the exception of a part of the roof, an exterior entire. This beautiful specimen of Grecian art, and of the Doric order of architecture, is constructed, like the Parthenon, entirely of white marble. It should be at least an object of the highest curiosity, from its great antiquity, alone, having been erected about 470 years before the Christian æra. And it was, doubtless, the first considerable essay of the same style in the art which thirty years afterwards reached perfection in the greater work which surmounts the Acropolis ; and it, probably, owes its preservation to its being more fortunate in its position than that once noble specimen of human art. Detached from the defensive works of the city, it has stood apart from the scenes and immediate effects of the destructive wars

which have almost destroyed the superior edifice above it.

The more important of the proper decorations of the temple of Theseus which remain, do not extend beyond a few specimens of sculpture in alto-relievo, which are found upon several of the metopes of the frieze, and the subjects of which have been discovered to be the exploits of the Hero to which the edifice was dedicated, and those of the worthy Hercules his companion and friend. But this beautiful temple, has now, very properly, become the chief depository of such precious specimens of ancient sculpture as are from time to time gathered from the rubbish which happily concealed them from the great destroyer, who for three centuries and a half possessed the soil of Attica, as well as from the pirate or guardian hands, of our British Lord Elgin.

It will suffice, to mention briefly, the spare remains of the temple of Jupiter Olympus, that should have been the most magnificent structure, not in Attica alone, but in the whole world.

Of this once mighty and superb edifice, only a few columns now remain, which, as they stand in the midst of a cultivated field, serve but to mark the site of the former edifice, and to show us the order of architecture in which it was composed, which was the most decorated, and the

most opposite to that which was employed in the chaste work of the chief edifice of the Acropolis. But we see not enough of the temple of Jupiter, to enable us to make any comparison, or weigh the different effects upon our minds, which the appropriate and beautiful dwelling of the feminine Divinity, and the magnificent abode of the Father of the Gods, should severally inspire.

CHAPTER XII.

DEPARTURE FROM SYRA—THE DARDANELLES.

On the evening of the day after I joined the good ship Columbo, we sailed directly for the capital of the Ottoman Empire. There was little wind during the first night of our voyage, and all the following day; but on the morning of the third day, a breeze sprang up from the southward which increased to a gentle gale before the sun had reached the zenith; and, with the evening of that day, we obtained the first sight of the coast of Asia, stretching from the island of Metelin along the shores of Troy towards the entrance of the grand channel of the Dardanelles.

Of all the situations, which at every degree of our progress, more or less engage our feelings while travelling in the east, there can be none at which we experience deeper moral interest, than that at which we pass from the coasts of Europe to the coast of Asia.

We are about to embrace the soil of that quarter of the globe where the rational inhabitants of the earth, which now cover its surface, were first planted fresh from the Creator's hand. Shall we see any new majesty in the human figure? Any feature that carries conviction to our minds, that we look upon the form, among the varieties with which the earth now abounds, that should resemble that which was originally moulded by the Divine hand? We are about to touch the soil of that quarter of the globe, the most dearly connected with our earliest associations, whether we regard the transactions related in sacred history, or the earliest successful efforts of men, in the institution of laws, by which the foundations of empires were laid, or, whether we contemplate the spare history that has reached us of once populous and flourishing cities, their commerce, their knowledge of the arts of civilized life, while the rest of the world was uninhabited, or peopled with barbarous hordes of men unacquainted with any right but that of force, any social bond but that which we possess in common with the brute tribes, or, whether we have our thoughts turned to the state of the present empire, the strength of whose governments lies in the ignorance of the people or in religious imposture, everything excites in us, strong natural feelings concerning many

objects of curious or intense interest, and with some of which, we trust we are about to make ourselves more familiar.

Full of these thoughts, we consider the effects of tyranny, superstitious and priestly dominion, luxury and effeminacy, and, what we, who destroy each other by rules of science, term barbarous warfare, all of which have contributed their portion to reduce so much of this once fairest and most populous part of the earth to a desert, where nothing remains to mark its former condition, save a few fragments of once magnificent edifices, which often serve but to excite wonder rather than throw any useful light upon the history of the race of men whose kings or priests dwelt within them, but whose very names they have survived.

Oppressed by these reflections, we are led to fix our minds more especially upon those particulars in which the Asiatics, and ourselves at this time most differ from each other, and those which exercise the greatest influence over the social institutions of both—our belief in, and as it follows, the superior respect above human reason which we equally give, to revelation, or the knowledge we respectively believe we receive directly from the Creator of all, with the code of laws, which he has prescribed. And here the first occasion occurs of making a few general remarks,

concerning the moral or religious position in which we stand,—the nations of the east and the west,—in regard to one another.

If, then, we are not very nice in our definition of what we are accustomed to call civilization, the civilized inhabitants of the earth may be divided into two parts—into Christian and Mahomedan, whose differing institutions throughout all the modes of life, owe their more essential variation to the different belief of each concerning revealed knowledge, and the nature of the divine laws. All beyond the pale of the professors of one or other of these two systems of faith and morals, we must regard as wholly barbarous.

There seems a reason for the distinction here made between this portion of the Asiatics, and that of the world beyond our line of demarcation, especially in remembering, that we, the world within the boundaries at which we have set the limits of civilization, comprising these two grand divisions of the Christian and Mahomedan people, all acknowledge, to a late period in the world's history, the same apostles and messengers of the will of God to man, and the force of the same code of laws, however different our reading of them, and the same sacred history from the beginning. And greatly as the two people may differ, both worshipping the same Deity—for no

faith can be more opposed to idolatry than the Mahomedan—we are, at least, about, to step upon the territory of men, whose social institutions, whatever the origin of the greatest in the one, and that of so great influence in the other—of a people, whose institutions, have been the result of events in civil and religious history, which have had little, or no direct influence over those of our own. We are about to sojourn among a people whose thoughts are not as our thoughts, among a race with whom we have morally little in common, few of the same gifts of the beneficent Being whom we yet equally worship, besides the impression of that one eternal truth, denied by the Creator, to the other nations of the earth—the knowledge of His unity, and that He is the same which created the world and all that inhabit it—though this approach, is not near enough to beget charity sufficient, in general, in either, to save the other from the power of the same evil spirit which the devotees among each, pretend has been permitted to prepare for every other, without reservation, as well as for the wicked among themselves, certain and eternal damnation hereafter. But, it is time to return to the course of our voyage, which was not without incident before we arrived in the Turkish capital.

The wind had changed after we made the island of Tenedos. The southern breeze, contending for the supremacy which the season now demanded for its complete establishment, was overcome by the cold northerly gales from the Marmora and the Black Sea, which, as they maintained their dominion over the temperature of the atmosphere, at the same time denied all access to the gut, down the narrow course of which, they rushed with impetuous force, till they entered the more southern sea. For two days, we strove against the contrary gale, without losing more ground than a favourable breeze for an hour was sufficient to enable us to recover. On the third day, the wind veered a few points; and as it became more moderate, we were enabled to work our passage into the sheltered waters, which afford good anchorage, between the island of Tenedos and the shore so familiar in ancient song, and in view of the undulating land and the plain, where it is said, still lie some fragments of the ruined edifices of the once towering and proud Ilium.

It was while striving against the last efforts of the northerly gale, before we entered the roads where we now lay, that our curiosity was first gratified by some indications of that mighty difference, in all that externally, as well as morally, exists between the Asiatics and the Europeans.

Some gallies, or caiques, as every thing of the shallop or boat-tribe is termed in this part of the east, were seen passing to and fro between the Dardanelles and the island of Tenedos, and the ports south of the waters between the island and the continent where we afterwards anchored. One only of these came near us; but although we indicated by signal, and by signs which could not be misunderstood, that we wished to communicate with her, she did not alter her course, or even seem to notice us.

We had anchored too late in the evening to admit of our then going on shore; but, as there was every prospect of a few days' detention, I had great hopes of gratifying my wishes, in being able, at least, to walk over the site of the memorable city of the famed country, in whose story, romance is history and history romance; but my hopes were frustrated by a change of wind. The southern breeze, which had doubtless, all this time prevailed in the latitudes where we first experienced it, had, during the night, reached far enough northwards, to cause a calm between the island and the continent; and with the day, the soft gale seemed to gain the full mastery in the struggle between the two opposite currents of air, and by sunrise it had increased to a breeze deemed sufficiently strong to enable us to stem

the stream of the gut before us ; and we weighed anchor, and proceeded with all our canvass spread, towards the entrance of the famous canal.

On entering the Dardanelles, you pass castles or forts on either hand ; but it is not until you have advanced about a mile within the strait, that you reach the great forts, which form the proper guard of the pass. As we slowly stemmed the current between the batteries on either hand, and at which point, the canal should be more than a mile in breadth, we were boarded by an officer, from whom we received permission to proceed ; but we had scarce made another mile, before our advance was again arrested by the prevalence of the northerly over the southerly gale ; and we were compelled to anchor in a cove upon the Asiatic side of the strait, in front of the village of *Boghaz Hessar*, and which is that in which the Turkish fleet moors, when within the shelter of the forts of the Dardanelles.

The excited curiosity, and the gratification of the stranger, are here great. We recur to the many historical events of which the Hellespont and its vicinity have been the scene, in all, but especially in the ancient time. A crowd of recollections of history cross the mind, from the interview of Solon with the rich King of Lydia—from the tyrant who fulfilled the prophetic

warnings of the Athenian Legislator, to the marshalling and the passage, of the hosts of Xerxes, the Roman conquests, the Holy Wars,—and finally, the expedition of the later conquerors, who subdued the same land, and established the faith which is now the bond by which the institutions of civil society throughout so fair a portion of Asia are held together, and the foundation upon which they rest.

The next day, we advanced, by the prevalence, of the southerly wind, for a few more hours, as far as Lampsaki, where we again came to an anchor.

On the third day after our entrance into the Dardanelles, the north winds rushed down from the Marmora with renewed force, bringing dark and thick clouds, with thunder and lightning and heavy rain ; and this weather continued, with little intermission, and accompanied by extreme cold, for three more entire days, during which time we had no communication with the shore.

CHAPTER XIII.

VISIT TO A TURKISH VILLAGE.

UPON the fourth day after that upon which we had anchored off the village of Lampsaki, the wind moderated; and, before we prepared for again sailing, I took the opportunity of, at least, putting my foot on shore,—of treading, for the first time, upon the soil of that quarter of the Globe, which will be the greatest in interest in all time, and to men of every race.

Accompanied by the boat's crew of the Columbo, whom I afterwards learned had a strict injunction from the master, that they should, upon no account, quit me while on shore, I proceeded to make a hasty survey of the small town or village of Lampsaki. The commands of the good Genoese, might, on some occasions, have been a necessary precaution, to prevent the consequences of any act committed, through ignorance of the laws or cus-

toms of the people ; and, I did not the less estimate the attention, that, in the present instance, the familiarity with the Europeans which the frequency of ships anchoring in this cove, had given the inhabitants, together with the influence of some Greeks which were among them, had rendered the usual precautions which are proper to be observed by a Christian among Turks, less important here, than they might be, in general, throughout Turkey.

In our way to the village, we crossed an extensive burial ground, where every headstone of every grave, surmounted by the turban, presented the first sensible image which I witnessed, of the great moral difference between the people whose shores we had so lately left, as it should not the less strongly express the sincerity of the children of the Prophet of Mecca, and of the force of that faith under which so many millions of our fellow men live, and by which they are instructed and governed, and in which they die.

Before entering the village, we came to a coffee-house, in front of which, under a viranda, several Turks were sitting or reclining, and smoking, and sipping coffee : but as the time which we had to remain on shore was limited, we passed on without stopping ; and, great a curiosity as the Turks were, at least, to myself, I remarked, that they

seemed studiously to avoid so much as to look upon us. Yet there was more the appearance of indifference, whether real or dissembled, than of hatred or jealousy, or of any other of the bad passions which the Mahomedans are usually described as entertaining towards Christians, and which I was prepared at the very first glance to observe. For my own part, I was not solicitous to conceal the curiosity, and even intense interest, which I felt, in looking for the first time upon a coterie of Mussulmans, in their own fair land, engaged in the manner in which travellers describe them as usually occupied during the more important hours of the day.

From this coffee-house, a few hundred paces brought us to the entrance into the village, which was by a narrow unpaved street with mean houses of wood of two stories on both hands, with no windows on the ground floor. The houses had generally projecting windows, with close lattice work, but no glass, in the upper story ; but as we advanced, we found the street broader, and there were open shops, in which were exposed all the articles of village domestic economy, whether the product of the manufactory, from a nail to a spade, or from a slipper to a turban, or for consumption for food. Neither were there here to be seen any windows on the lower floors. But, in general, the goods

were exposed upon a platform about the height of the chest, which crossed the whole of the front part of the shop; and upon this, the venders sat or reclined, occupied in smoking, with, apparently, the most perfect indifference whether any customers came or not; and in several instances I observed the workshop or manufactory, immediately behind the platform for the exposition of the goods, whether, as it was apparent in some cases, it occupied the whole, or as it seemed in others, only a portion of the lower part of the house.

We seemed, as we passed through the streets, to be to every one, objects of the same indifference or contempt. Not a shopman seemed to think us worth inviting to purchase, though we sometimes stood gazing for ten minutes together at his goods, nor a passenger in the street worth so much as a scowl, which, however angry, would have been preferable to the indifference with which we appeared to be every where regarded. Those who have been great in Christendom, may, when they have "sounded all the depths and shoals of honour," and found them vanity, here, indeed, feel the "blessedness of being little;" but, when we have not "been in place, and in account" of trust and honour, there should be no special enjoyment in finding ourselves perfect nothing.

As we lounged through the streets, we were met by the sheik or chief magistrate, as we supposed, of the village. His horse, richly caparisoned, was led by two gaudily-dressed domestics, but he was himself walking. Another domestic bore a richly adorned pipe; and several more were in immediate attendance upon his person; while a company of soldiers, in double file, followed. But what was most striking to an European, was, that in all this troop, composed, doubtless, of all grades in life, and of all shade of character, and of the several degrees of intelligence and knowledge, not one that we were aware of, deigned by any sign or token, even to indicate that he knew any friend or foe was present, besides his associate dependents, though six Genoese and a Briton stared every man of their whole body directly in the face. One that should have been walking alone, as well as for the first time, in Turkey, might have thought himself invisible to mortal eyes.

About the centre of the village, there was an ample coffee-house, that had glass windows extending across the whole front; and here, I was determined to try if it were possible to attract, at least the look of a Turk. Indeed, I determined for a moment to be great: so desiring the Genoese seamen to place themselves in the same order that we had seen observed by the servants

of the Great Turk that had a little before passed us, I marched into this coffee-house thus attended.

The Turks, as we entered, were sitting or reclining around the room, upon a matted, raised ground, all engaged with the pipe and coffee; so I took my seat in the same manner, and desired the seamen to sit at my feet, and as soon as the occasion occurred, nodded to a black fellow who was going about replenishing the cups and pipes of the Turks, who now brought me pipe and coffee also; and upon another sign being made, he brought also coffee for my marine attendants, but no pipes, which I did not order, judging rightly, that it might derogate from my importance, to smoke, though I sipped coffee, with my domestics or slaves. On the platform immediately opposite to that which I occupied, sat a grey-bearded smoker, with one end of his long pipe on the ground, while the other seemed to rest upon his lips, without the assistance of either hand. I watched him for a few minutes, doubting whether he was awake or asleep. At length, a long stream of the sooty vapour issued from his mouth, and continuing almost as long as "while one with moderate haste might tell a hundred," decided that the Turk was awake. On either side of him, sat, it would seem, his familiar friends, all of whom, with more or less power of the

breath, threw forth the odoriferous dark stream, at equal intervals of time, while beneath them, upon the ground, sat several ragged fellows, probably slaves.

We remained some time in this good company, amused with drawing comparisons between the Turks, which were seated, or upon the ground or upon the platform, in every part of the coffee-room, and the inhabitants of an European village, and contrasting the occupations of the parallel orders of the population—the busy artizan of Europe, and the village gentry, with those before us and in the streets. But the character of the place with its taciturn tenants, was too wearying to be long endured; and I gave up my brief appertinents to state, paid for the pipe and coffee about the value of three farthings English for each, and issued again into the free air, without having heard so much as the sound of a Turk's voice.

The village is upon the slope of a hill, and we now took the street that led to the upper part of it; but we found nothing further remarkable, or varying from what we had seen, except a stone mosque, which is agreeably situated on the highest ground. The building has been placed upon a platform, so high above the houses about it, that it might be entered without any one in the street discovering the intrusion; and this, it

was my desire to do: but being well aware that it would be a manifest breach of custom at least, we first took our seats upon benches which were on either side the portico of the building, and set a special watch. It was the first temple of Mahomedan worship that I saw, and my curiosity was in proportion to the novelty of the occasion; but upon drawing back the curtain that concealed the entrance, we discovered that the doors were closed and locked; and I was forced to be content with a peep in at one of the windows, which was performed by standing upon the shoulders of the tallest of the Genoese. But there was nothing to be seen within the mosque, except a carpet of various patterns, covering the whole of the floor, some coloured lamps, hanging from the roof, and a kind of pulpit with steps to ascend to it, all of plain workmanship, without decorations of any kind.

After two hours spent in parading in this manner through the streets of Lampsaki, without seeing so much as the form of a woman of any class, and without, certainly, attracting a tithe of the notice we should have enjoyed in any village in Italy, we returned on board the Columbo, and, at least, myself, with the proud pulse of a free Briton, not a little humbled in the presence of village slaves.

The European traveller who should leave Athens, after many days stay upon that spot of thrilling interest, without the conviction of the great philosopher of antiquity, that he *knows* nothing, will at least not find any difficulty in a much shorter space of time in Turkey, in discovering the yet more humiliating truth, that he *is* nothing.

CHAPTER XIV.

ARRIVAL AT CONSTANTINOPLE.

ON the morning after our making this first acquaintance, if it were acquaintance, with the good Ottomites, the Columbo, once more, weighed anchor, and with a light breeze from the southward we entered the Marmora or White Sea.

The Marmora is a sea of about one hundred miles in length, and about twenty-five in breadth, with many islands set at different distances from its shores; but it is not surrounded with sufficiently bold and mountainous coasts, to form the striking and varied scenery, which more or less prevails throughout the whole of the shores of the Mediterranean.

The wind that had enabled us to get clear of the current of the strait, as the day advanced, died away; and we had made but little progress across the broader waters, when the sun went

down. During the night, however, the southerly wind again freshened, and carried us before the following morning into the midst of the sea, where we were once more becalmed ; and, we floated, almost the whole of that day, upon the glassy bosom of the motionless waters, without advancing a mile. But the breeze again sprang up during the middle watches of the second night ; and as the sun arose on the morning of the third day after our leaving the strait of the Hellespont, we were within a short distance of the capital city of the Moslems—the seat of the representative of the author of their religion, and the founder of that great moral empire, which, nor Crusade, nor political revolution, nor national individuality and independence, have been able to dissolve.

A deep mist now covered the surface of the water, and concealed the shores upon either side of the Bosphorus, entirely from our view. But as the day advanced, and the welcome solar rays began to draw up the dense cloud that had obscured the land, and still hung upon the surface of the waters, we perceived above the margin of the lighter vapours, the first faint shades, and indistinct forms of the high and rugged summits of the distant mountains, which Nature's own hand, seemed but now engaged in forming from her imperfect elements, into order and beauty ; and,

as the upper mists gradually dispersed, the domes of the finished works of men's hands, began to peer above the thicker vapours beneath them, as if a new seat of empire were springing from the smoking ashes of the ancient world: and, when we recognised among the taller and prouder of the edifices which we beheld, the dome of Saint Sophia, we seemed to see the physical sign of the first triumph of the new moral principle, which, having but now overthrown the idolatrous abominations of the world, raises the first standard of union, and fellowship, and love, among all the sons of men—the emblem of that religion, which, as divine, though it include but a small proportion of all mankind, we call universal.

But the mists no longer intercept our view, and we survey more narrowly, the scene before us. And what are those obeliscal forms? We have gone too far back in our reminiscences of the world's history, or we have anticipated what none may foresee. The minaret instructs us; and from the mosque we learn the true period in the moral history of the world, at which we live; and no fresh object reminds us of the capital of that empire of which nothing remains, save the history of its rise, its glory, and its decline, with the virtues and vices of its rulers, which should teach us a lesson concerning the instability of all human

institutions not founded and established in the true principles of civil liberty and moral truth. And thus forced upon these reflections, we are led to inquire, of what none shall inform us. We ask a question, which, though no one may answer, should not be without relation to the present and the future. What, we demand, would have been the power of fanaticism and the sword, over the vast countries through which the religion of the Moslems so rapidly spread, had they encountered the truth, in all the beauty of its original form, instead of the shadow of a substance which was concealed under the dark robe of ignorance and craft, the joint work of the clergy, and the kings and rulers which governed the Roman empire? What would have been the strength of those agents of evil, had civil liberty, and the just ascendancy of the laity over the clergy, been maintained? Could the religion, which in its purity, is, in reality as inseparable from freedom, as freedom is inseparable from the higher degrees of civilization, have fallen before the force of a religion or superstition which is equally as inseparable from tyranny, as is tyranny from moral darkness, and all the causes of the barbarous and degraded condition in which we find the inhabitants of so many fair and beautiful lands? At least the reflections to which we give way upon

our first sight of Constantinople, should abound in instruction which ought to advance the cause of civil liberty and moral truth.

But the freshening breeze, now aided the efforts of the sun; and we had soon a full view of the vast mass of buildings which cover the seven hills of Stamboul or Constantinople, crowned by the grander mosques, with the whole of the walls that extend along this side of the city, and the towers and grand forts, which on either side the Bosphorus, guard the pass by this channel to the waters which extend beyond the Turkish dominion and empire.

As we approached the Bosphorus, we met the current of the strait; but the Columbo, with every sail spread, advanced majestically, though slowly, towards the entrance of the canal which gradually opened before us. With our telescopes we were now able to distinguish sheds and pavilions between the walls of the city and the water, beneath which we observed numbers of the lethargic Turks, sitting or reclining, and enjoying the pleasures of the *chebuck*; and about an hour after noon, we anchored under the walls of the famous Seraglio, so well known in history, so well known in fable.

When our sails were furled, we had leisure to make a full survey of the varied and gay scene

which here presents itself to the view. And what a contradiction now appears, when we behold the gaudy fabrics, and the masses of human habitations, disposed, as by enchantment, amidst the most beautiful natural scenery that perhaps the world any where exhibits, and in the same spirit, reflect upon the character of the moral fruits displayed in the sleeping intellect of the people of this vast empire, over which a few directing and haughty minds, here seated, exercise dominion, and exact homage.

The Seraglio, off which we lay, occupies the extreme point of the peninsula, formed by the river or port of the Golden Horn, and the shores of the Marmora. The famous dwelling of the Ottoman Sovereign and the court, with its gardens, occupies a considerable space of ground, and is defended on every side, by high walls, now crumbling with age, and beneath which, on the side of the sea, there is an ample platform or quay, which is in some parts overshadowed by the wide spreading foliage of the trees which rise from within the Seraglio walls.

The land rises as it recedes ; but as the gardens are thickly planted with the cypress and other evergreens, you are able to obtain but too slight a glance at the palace or cluster of palaces which appears at intervals in passing, to distinguish any

advantage they possess, save their secure position against the inquisitive survey of any profane or too curious eye.

Immediately beyond the Seraglio, at the summit of one of the seven eminences or hills comprehended within the walls of Constantinople, stands that Saint Sophia, which an occasion has already occurred to mention, and the lofty description of which, every reader of the history by our great author of the Decline and Fall of the Empire, the seat of which it once adorned, must retain deeply engraven upon the mind. The massy edifice is now a royal mosque, with the addition to its architectural decorations, of a minaret or high and slender tower at each angle of the outer courts within which it stands.

Turning towards the north-east, you see a great portion of the Golden Horn, or proper port of Constantinople, crowded with the shipping of almost all nations, beyond which, in the same direction appear the suburbs of Galata and Pera. But as you still turn in the same direction, both sides of the Bosphorus are seen replete with forts, and palaces, and gardens, intermixed with lofty eminences, sometimes covered with the natural vegetation of steeps and craggy heights, and sometimes relieving the too rich character of the scenery, by obtruding and sterile rocks.

Immediately opposite the capital, appears Scutari, or the great suburb of Constantinople in Asia, covering the lower degrees of a graceful slope, from the summit of the hills in the back ground, to the banks of the Bosphorus and the coasts against which the waves of the Marmora break with the westerly gale.

But as we here survey the varied prospect around, our admiration is not more excited by the novel sight we behold, than are our thoughts overwhelmed by the recollections of history and of romance, which the scene, the place, all, vividly revive within us; and, we turn from gazing upon the gorgeous picture of oriental palaces and plantations—from a scene where the prodigal hand of Nature and Art have combined their efforts to inspire us with wonder and admiration, to find relief, in looking upon the deep blue surface of the Marmora, interrupted only by the fainter outlines of its beautiful isles.

While the captain of the Columbo was occupied with his crew, in securing the ship for the night, and myself engaged in the contemplation of those near and distinct objects of interest in the works of nature and art, the quarantine officers arrived; and, contrary to our expectations, we received permission to leave the ship immediately, and, without any other restriction, than that of calling

at the health-office adjoining the receipt of the customs, for a pass to land and inhabit Pera, which is the suburb situated on the opposite side of the Golden Horn, from that on which the great capital is seated.

The present was now one of those moments of affecting interest that must occur in the course of the experience of every tourist. I regretted quitting the good company of the worthy master of the Columbo, and his fine Genoese seamen, and I scarce knew in what manner to bid them adieu. I had been nearly a month on board. The generous spirit, and the capabilities of attachment, in the sons of the storm are proverbial. It could not be greater in the breasts of any of old Ocean's children, than in those of the crew of the Columbo. We had been as brothers throughout the voyage : but they knew now, what they did not know when we quitted Messina, the manner of the farewell which an Englishman is wont to give, and that which he is alone prepared to receive. I had amused them, by relating the particulars of, and telling them how long I had remembered, a touch of the cheek which I once unexpectedly received from a German, and which I had, with disadvantage to the honest man's kindly meant embrace, compared to the hug of a bear. And when the boat was ready, as the master and four men

jumped into it, to conduct me on shore, I shook hands very heartily with the rest of the crew, and I am able to say, that after many longer voyages, I never left a ship with equal regret.

As we rowed up the port, we passed ships lying moored in tiers on either hand ; and as it was Friday, the Mahomedan Sabbath, every bark was decorated, and the flags of all nations were flying ; but there were very few fine vessels in view. A frigate, with the crescent moon at the main, kept the middle ground between the shore on either side ; and as she floated upon the stream, she did not materially differ in appearance from an English vessel of war, except in the superior, or more gaudy, decorations of her stern.

We soon came to the health-office, which was indicated by an inscription in French ; and as the chief officer was a Frenchman, we experienced the attention and dispatch which travellers are accustomed to receive, from the public officers of that people in their own land.

I now took the same affectionate leave of the master of the Columbo, and the boat's crew, which I had before taken of the seamen we had left on board ; and having put my luggage into the hands of a porter which the sailors had procured, and whom I afterwards found was an Armenian, the French officer gave him instructions to conduct

me to an hotel which he called the "French hotel," at Pera ; and, I was in a moment confounded with the busy crowd of Turks, Greeks, Jews, and it might be, people of many other countries, which here carry on, at least all the foreign traffic of the great capital of the Turkish Empire. But another opportunity will occur to speak of the scenes in this suburb, which is not, indeed, properly a part of Constantinople.

My guide now pushed his way through the motley groups, with some difficulty, as I followed, for perhaps a quarter of a mile, when he turned up a less crowded street, and we proceeded, mounting ill-paved, steep, and narrow ways, till we arrived at the highest, and the main street, of the suburb of Pera, in, or near which, all the foreign ambassadors, as well as the European merchants reside.

No communication between the guide and myself could take place ; neither, did there seem to be any inclination that way, on the side of the Armenian, who, faithful, however to his charge, regarded nothing, and spoke to no one, until we arrived at the hotel. An European servant, who was sitting at the door, received us ; and the Armenian, who demanded no more than the French officer informed me I ought to give him on arriving, was paid off, and I was shewn into

a chamber, furnished, though poorly, in European style.

I was not many minutes in my apartment before the landlord attended, and I was glad to find that he was from that mountain land, whose hardy natives are often found in this capacity in the Southern countries of Europe, and who perhaps fulfil the proper duties of this station of life more considerably and faithfully than any other people. My commands, at present, however, did not exceed a request, that the attendance of a dragoman might be procured for the next day; and, the good Swiss having undertaken to perform this behest, retired, and I was left to the first night's reflection and repose, in the capital city of the Ottoman Empire.

CHAPTER XV.

A FIRST DAY'S TOUR IN CONSTANTINOPLE.

WHEN the waiter, who was an Italian, brought my coffee in the morning after the first night I had slept in Constantinople, he was accompanied by the dragoman that the landlord had promised to procure for me, and whose services I immediately engaged, upon the assurance of the Swiss, that the good man was an honest Armenian, with whom I might converse with perfect safety ; and, as soon as I had breakfasted, I set out with my Christian guide, to make an irregular first promenadethrough the high and by-ways of the Ottoman capital.

It might be advisable, to moderate, as much as possible, that intense curiosity which should be natural to an European upon finding himself for the first time in the midst of a great Mussulman population ; and more especially, when he may doubt the probability of all his desires being gra-

tified. But in another mind, I requested the dragoman to proceed, immediately, to make the tour of the principal streets of Constantinople itself; and we set out for that purpose without delay.

The first day that a western European may spend in Constantinople, should, at least, be one of intense interest, which may pardon the notice of such minor subjects of observation, as those which will engage us during the first tour through the streets of the Mussulman capital.

The moment we left the door of the hotel, we saw wherewithal to illustrate the sad condition of civil economy among the Turks, in, at least, the most material of all arrangements in relation to the internal commerce of a great city. A gentleman of middle age, and of the equestrian order, was passing by, mounted and armed; but such was the difficulty with which he sat his horse, owing to the rugged state of the way, which was more like the bottom of a fissure in a torn rock, than any handiwork of art, and such were the twists and contortions to which the horse was subjected, that it was only by the aid of a quick attendant on either side, who actually held him on, as they themselves leaped from one stone or lump of dirt to another, that the good Turk was enabled to keep his seat.

I stood and looked on, as they made their way, remarking only to the dragoman, that I could not conceive how any society of men whatsoever, and much less, when composed of hundreds of thousands collected together into one city, could exist without ways, if not adapted for wheel carriages, at least in a condition to enable an equestrian to pass through them without the danger of being thrown from his horse, or of the animal falling with him at every hundred steps. But the dragoman only replied: "We are not in Europe." And we continued our way.

Apart from the above-mentioned inconvenience, this high way of the foreign suburb of Constantinople, the profane rendezvous of the Christians, has, in comparison with the streets it will presently occur to mention, upon the whole, an European air. From the sign of a hotel, indicated in French, you turn to an inscription in Italian, advertizing English wares, French paper, pens and ink, Florentine books, and the like; with, sometimes, the goods exposed in the window or at the door. But the most remarkable feature of this quarter, consists in the mixed character, and variety of the costumes of the inhabitants and the passengers in the streets. The turbaned Turk, with gloomy or thoughtful air passes by on foot, marching in slow state, between his domestic slaves on either hand,

and his pipe-bearer behind; but before the eye has had the time necessary, satisfactorily to survey the novel object, a Frank, by which is signified an European, dressed in the costume of his nation, with quick step, rushes by, regarding nothing but the ground over which he has to pick his difficult way. Two beings of a different order in the creation, could scarcely be more unlike than these. They do not so much as look upon each other. Indifference or contempt, possesses the breasts of both. Next comes an Armenian; and, such is the slight variation in costume between the Mussulman and the Christian subjects of the Sultan, that a stranger will hardly know that he does not look upon one of the good Mussulman children of the representative of the Prophet. But when we approach the Christian a little nearer, we find him, nor in air, nor in feature, nor in anything that appertains to him, save his external habit, resembling, indeed, any more the one than the other of those already mentioned. If we observe how he passes the haughty Turk, it is not enough that his look is humble, his eye depressed. The attendants upon the Turk, perhaps, do not compass the whole of the way. It is in his power to pass directly by; but he is prudent. He might accidentally derange the step of a favorite slave, or jostle one armed with an offensive weapon; so,

returning upon his steps, or putting his back to the wall, by the moral force of humility, he disarms oppression itself of a portion of the malignant elements which compose it.

But as we proceed, we meet a Greek in Albanian costume, with air and step little less proud than those of the Turk, but with a countenance of the gayest in the world. He objects not to go to the wall; but it is with a merry leap out of the way; and if the Turk, whom he eyes as haughtily as if he had no kind of fear, has passed him before his slaves, he perhaps seeks rather than avoids the occasion to dispute with his abject inferiors the better path.

But what shall be said of the poor Jew of Pera?—oppressed by one race or other, every where else, the descendant of Abraham should scarcely expect compassion in Turkey. Yet not the Turk alone is his oppressor here. Among all the motley inhabitants of the suburb of Constantinople, there is no exception in his favour, save that which will be presently named. All breathe scorn or contempt of the Hebrew. The Mussulmans, possess a faith, not without the excitement to humanity. Moses and Jesus, after Mahomed, are with these, the greater of the messengers from Heaven; yet, has the “dog Jew” no friend among the children of the Prophet. The Armenians, the Greeks, the Franks,

are Christians ; and we know the Christian virtues, affections, passions—there is no commiseration there.

Many passengers of other nations and costumes than those which have not been mentioned, were seen going to and fro, as we passed along the highway of Pera. But we now descended towards Galata, by nearly the same route that I had ascended upon the preceding day.

As you quit the street above mentioned, you descend by steep and narrow ways, on either side of some of which, are large warehouses and depôts of goods, while others are formed, for the most part, of private houses, chiefly of the Mussulman and Armenian subjects of the Grand Signior.

But we soon came to the lower street, which is a narrow way, running parallel with the water, but shut out from the view of the port ; and I had now more time than when passing it after landing, to observe what is most remarkable in the eyes of an European stranger.

The scene here presents all the varieties of every character above named, and many more ; but all seemingly divested of every national, or peculiar passion, prejudice, or feeling, as if to facilitate the transactions which their commercial intercourse renders necessary. Here the Turk is observed in familiar intercourse with the Christian, and even,

to form the exception above mention, with the contemned Hebrew. Nay, all of every nation, and people and tongue, inhale here, and vomit forth the same dark exhalations from the intoxicating herb, and without shame, submit in the presence of one another, to what had been an abomination elsewhere.

But who shall distinguish the number and quality of the accents that here enter his ear? Those in more frequent use, after the Turkish, are, the Arabic, the Italian, the French, the Slavonian, the Wallachian, the Russian, German, English, Maltese, Hungarian. And here we may see the evidence this affords of the judgment of the Roman Emperor, who chose this spot for the seat of the government of the world. Had mankind been designed to be of one grand tribe of many classes, and every nation, but the individual member of the same family, there could not be a better seat of empire, or fitter throne, upon which the monarch and father of all the scattered branches of the original progenitor of our race might sit and command the world. A lesson we may at least learn in the streets of Galata, and one not unworthy the study of the philanthropic, yet illiberal politician. He might learn the means to unrestrained intercourse in observing the effects upon the moral interests of mankind.

This busy quarter is filled with shops of every description. We see the Syrian seated on his feet upon a platform in front of his stall, selling the silks of his country, or shawls from Bagdad. A little further, and we find the Italian, the Frenchman, the Egyptian, the Maltese, the Greek, all vending the produce of their own country or some other; while porters, supplying the place of wheel carriages, and horses, pass and repass every where in parties of four or six, carrying, by the aid of poles which rest upon their shoulders, and to which the goods are slung, the most enormous loads, for which there is no other means of conveyance, even to a hogshead of sugar, and equal weights of iron wares.

When we arrived at the end of this busy, crowded, irregular way, I was informed, we had pretty nearly seen the whole of the foreign trading quarter of Constantinople; but we had yet visited no bazaars, nor had we seen any thing either of commercial, or domestic, or even of religious character, that should be purely oriental. At length we came to the end of the street at which there is an irregular, open space, in which several other streets terminate, and from which a floating bridge of recent construction, which opens between the Pera shore and the centre, to admit the large men-of-war without disturbing the

moorings, passes to the opposite side of the Golden Horn, which is here, at its narrowest point, about a quarter of a mile in breadth.

We took the way of the bridge, upon which you no sooner step, than you have again that open and general view of the greater objects of interest of the capital, so picturesque and grand in prospect, so disappointing and even offensive, in at least all the details we had at this time seen.

From this point, the great city, in front, presents rather that view which is calculated to impress the observer with a more correct idea of its vastness, and of the admirable position which it occupies, than with any new sense of its beauty or strength.

If we look directly upon the town, the whole summit of the promontory is seen crowded with its myriad buildings, crowned by the grander and nobler of its mosques; while, on the declivity appear the ramparts and proper walls of the town, rising behind the numerous and mean dwellings which form another suburb, and occupy a narrow space between the walls of the city and the water, stretching out uninterruptedly on the left hand, though sometimes concealed by the shipping, along the banks of the river towards its outlet into the Bosphorus, and upon the right to the abrupt termination of the city. But if we turn in

the opposite direction, the shores along the whole front of the suburb of Galata present a confused mass of warehouses and work-shops, and quays, crowded with numberless vessels which lie with scarce the order of tiers. But if the eye of the observer is turned directly down the stream, the port is seen to its opening into the Bosphorus with a part of the straggling suburb of Scutari, separated from the city by the waters of the strait, and spread over the declivity of the hills upon the Asiatic shore. But if we turn towards the source of the Golden Horn, the chief of the fixed objects that attract the eye, is the grand arsenal of the war marine of the Turks; and at this time, we counted twelve line-of-battle ships of the Ottoman navy afloat upon the waters of this inner port. Both sides of the river are here replete with mean private buildings; but the sight, tired with the varied shows which we have stood to contemplate, carrying us beyond the limits of the city, rests upon the green sloping banks, which the turn of the river to the right hand, places immediately under our view.

We had not passed half over the bridge, before a moving novelty appeared in front of us; and this, not the less in interest, that it is expected by the traveller, as a characteristic feature in the scenes which he should behold, and perhaps the

greatest in the dissimilar mode of carrying on every species of intercourse which takes place between the people of the same, and those of different nations, in the east, and of the modes of intercourse which prevail among the Europeans. It was that caravan and train of camels, so familiar to us in idea, from the time we acquire our first knowledge of the habits and customs of distant nations, and dwell with such intense interest upon tales and histories concerning a people which scarce resemble us in any thing save in that attribute which marks our common origin, and assures us that we are but different branches of one family, to every member of which has been given the same elements of civilization, but which external circumstances, the effects of which cannot be eternal, have perverted, and to a certain degree, equally on all sides, even till sometimes we find less remaining of the charities of the same species to one another, than might be found among the orders of beings that have neither a common nature, nor that envied reason by which we boast we are distinguished from our irrational fellow-habitants of the earth.

As we approached the Constantinople side of the bridge, the camels, in a long string, were descending from the gate of the city to an open space, similar to that upon the side of Galata, and upon

the front of which the bridge in the same manner abuts ; and I hastened to make my first slight acquaintance with the tall quadruped which I knew not then, as at the time at which this is written, was destined to become of much more familiar character, long before the close of this protracted tour.

The first, of a train in which we counted four and twenty of these stately yet grotesque beasts of burden, was led by a youth, and loaded with enormous packages of wares inclosed within rope net work, upon the top of which sat a turbaned Turk, whose feet did not reach the neck of the enormous animal ; the second, was tied by a rope of two or three fathoms, in length, to the tail of the first, and the rest successively followed attached in the same manner ; so that the first had very nearly arrived on the Galata side, before the last had attained the commencement of the bridge.

From the open space above mentioned, where we landed from the bridge, we proceeded to the gate of the city called the Egri Gate, which is close at hand ; and which we entered, without perceiving that any one took any account of my European dress, or any thing else that might be particular in our appearance. Any special or dangerous notice, indeed, the Armenian informed me, would

be only likely to occur, at least in the immediate vicinity of the river, in times of some excitement, when the dress that he wore, which differed no more from that of a Mussulman, than in the symbol of his despised faith, would be little less likely to incur the displeasure of the Moslems than that of an European.

You advance but a little way up the street which leads from this gate to some of the busier quarters of the great Ottoman capital, before the disparity which exists between the condition of the city and of the suburbs is apparent. For the sort of pavement which it were no exaggeration to say is an absolute obstruction to the ready passage of man or beast at Pera, you have, already, a more even, superior way; and one passing from Galata, soon finds he is exchanging the confused and noisy scenes of the haunts of the lowest traffic that can be imagined, for those of the more sober intercourse of the lethargic, indeed, yet more temperate Turk—for scenes, for the most part, of legitimate commerce and intercourse between Turk and Turk.

You are, however, some distance within the walls of Constantinople, before you may enter any of the bazaars, which will in their turn demand notice. We are now upon a mere tour of the more public streets, and we are directing our

steps towards the street of Adrianople, which is the most notable of any in the Mussulman capital.

Upon entering the city, we had observed but little in the private buildings, differing from those of Pera, and we saw only a few mean shops and coffee-houses; but as we proceeded, we passed public baths, khans or great depôts of wholesale merchandize and exchange; and also mosques, none of which, we, however, at present, stopped to examine. I was solicitous of becoming in the first place acquainted with the general outlines and leading features which most strike a stranger in the great capital of the Turks.

Arrived at the street of Adrianople, which seems to lie along the ridge of the chief eminences of the city, we turned upon the right hand, in directing our steps towards the wall which defends the town on the side of the land. And here, we found yet much greater improvement in the ways than we had before seen, though but very little in the external appearance of the dwellings. The streets and public places in this immediate vicinity are paved in a manner little inferior to our own, while the private houses, which even here are built of wood, mud, or coarse unhewn stone, are low and without windows on the ground floor. There is, usually, however, a second story, though no more,

and the windows are in this, for the most part, of lattice work finely wrought in wood, but which, little relieves the general gloomy aspect even of the main and principal street. The grand thoroughfare of a city, is, by no means, usually the chief seat of commerce in the East, as it might be in a capital city of Europe, and there is little in the amusements of the Turks to lead many beyond the coffee-houses, of which there are every where fewer to be seen in proportion to the distance you remove from the commercial depôts and the bazaars, the whole of which seems to lie in the opposite direction from that which we had now chosen for this first promenade in Stamboul.

We followed the same street, scarcely meeting a passenger, for about a mile from the part where we had entered it, to the gate of Adrianople, which is that by which the chief intercourse between the country and the city is carried on, and which we passed without any questioning.

Nothing can be more in unison with the present condition, or serve better to illustrate the past history of the Ottoman Empire, and of its great capital, than all that comes under the traveller's observation within the quarter through which we had passed. As you approach the gate, after leaving the more populous quarter, the openings caused by the destruction of houses, enable you

to overlook a great portion of the vicinity of the walls, which is, for the most part, covered with heaps of rubbish, where wild dogs sit and howl by day or dispute over the carcass of some dead horse or camel, and after, bay the moon for the entire night.

As we proceeded, we saw an athletic Turk, with a rope round his shoulders, dragging, with great difficulty, the most disgusting parts of the interior of a camel, towards the vicinity of the ruins, beyond which, the dogs, appropriately called the scavengers of the city, do not often venture during the day. The fellow was labouring with a perseverance that superstition could not but have had some share in exciting, and we respected his just right of immunity from the idle questions of a curious stranger.

Arrived at the gate of the city, we were able to contemplate the endurable memorials of the past, even to the age of the Christian Emperors, in the once magnificent, now decayed, and crumbling walls, that formerly defended Constantinople on the side of the land.

We did not spend much time in the examination of these walls; but they have been sufficiently described by tourists and others, whose objects have been different from those for which these travels were undertaken, or for which they

were continued upon this side the bounds of civilization. It may be remarked, however, that they do not seem so materially injured, or by war, by time, or by the yet greater destroyer, the earthquake, which has nevertheless in some places rent them with deep fissures, but that they might be made a fair line of defence, were their standing battlements mounted with the formidable engines of modern warfare, and their many towers manned with disciplined troops.

At our issuing from the gate, we found the site upon which we here stood, commanding an extensive prospect of the country around, without any indications that any suburb ever existed beyond the walls of the great city on this side. The view is agreeable; for, although presenting a country generally barren or incult, the land is undulated and the scene varied, by occasional groves of untrained trees, which were now in the freshness of their spring colouring, and contrasted advantageously with the scenes of gloom and desolation that prevail within the walls.

It had been our intention to continue our tour beneath the walls on foot; but we were hardly out of the gate, when we found some lads holding horses to hire, and which it appears are kept in attendance for the better class of Turks who pass and re-pass by this way, between the city and the

villages in its immediate vicinity ; and considering, that the day's promenade which we had contemplated, seemed scarcely within the compass of a walk, together with the Armenian's opinion of our superior safety, as equestrians, without the walls, on account especially of the additional rank and dignity we should thereby establish, I determined upon embracing the occasion, and we engaged the two best we could select ; and, followed by the lads from whom we had hired them, we proceeded on horse-back, in a southern direction towards the boundaries of the city upon the sea coasts.

We found the road good, and lying, generally, between one and three hundred yards from the walls. We passed several gates before we came to the last, which is near the sea, and is called the Golden Gate, at which we re-entered the town. But we met only four passengers, in two parties, one of which was on foot, and the other mounted. Both were well armed, but neither took any notice of us.

The seven towers mentioned by all travellers, are found at this angle of the defences of the city ; but the sun was upon the decline when we reached the Golden Gate, and the way was now so bad that we did not stay to make any particular observations in this quarter. We now passed amidst the rubbish within the walls, and proceeded

by narrow, irregular streets till we came to another gate through which we passed beyond the walls again, to visit that quarter, where it will be remembered, the Turks were seen from the deck of the Colombo, sitting or reclining under sheds or pavilions enjoying their pipes and repose, before we anchored under the seraglio walls.

This part of the city, though remote from the busier haunts of commerce, is not deficient in coffee-houses ; and although those places of resort are not, in this quarter, of the first order, they should be better adapted for the indulgence of that strange, and in excess, most vicious habit, which ever accompanies the sober cup, and is universal in Turkey ; and they are more frequented by that class of persons so common in the east, who recite stories, and whose occupation should have been designed to counteract the sedative effects of the pernicious herb in which all good Mussulmans so much delight. There is nothing, however, in these coffee-houses, that might induce a second visit ; save their position, which could not have been better chosen for the rendezvous of the contemplative, if contemplation be, indeed, the state of mind of a Turk, when he seems plunged in the profoundest stupor and insensibility, and should be the lamentable but just type of the deep slumber of the national intellect, and of every

motive to ameliorate the moral institutions of his country.

But those who think, as it might be advantageous to most travellers to think, that some good may be extracted from every object that meets the senses, and every adventure we experience, will even stop and examine the discriminating signs which mark the features of a passenger found sleeping by the way side; and though we should have chosen the most uncertain of all the sources of human knowledge, yet will the external evidences which betray the passions or emotions of the never slumbering soul, give some answer to the enquiries he should make. If the journey of the weary traveller be to seek, or fly from a foe, or if it be to hatch murder and treason, "the two yoked devils, sworn to either's purpose," shall we read pity and gentleness portrayed in the signs we interrogate—see peace and complacency seated upon the lineaments that involuntarily betray the inmost thoughts? Or, if he be on his way to propagate the divine law, which teaches us all the charities of life, will the generous expression of sincere and ardent zeal which his energetic spirit, ever working within, hath indelibly inscribed upon his brow, be mistaken for the emblem of a turbulent dream? Can a countenance of humility look like the image of fear—the spirit of resigna-

tion or martyrdom appear that of heedless indifference?

With the mind full of such reflections as the new spectacle engendered, it was my wish to have entered one of these abodes of listlessness, and of the slumbering spirits of a people that seem to wake not, but to conspire, to act not, but under the blind and fierce guidance of some despotic chief; but my Armenian guide, whether from overprudence, or just suspicions, refused to cross the threshold, insisting, that we should be at least insulted in a part of the town from which it was most likely we should not be able to make our escape without receiving also blows.

We dismounted, however, at the entrance of one of the coffee-houses, directly fronting the sea, and asked for sherbet and the *chebuck*, which an attendant immediately brought, and we sat down upon a low bench at the door, and commenced smoking, at the same time imitating the perfect indifference of Mussulmans as to all about us, whether familiar or strange. Turks were upon every hand; and with those within, for the whole interior was under our view, and those without, we had a spectacle before us, such as an interpreter of dreams, indeed, might have gloried to look upon.

Here seated, one awake, might see at a glance,

at least a hundred passengers, at every stage of life's checkered journey, all rapt, all entranced,—what a feast for the imaginings, of the curious and reflective traveller, if any such, ever alight here.

All seemed ripe for the quick conjectures of the fancy. Even the very elements, the time, all appeared to favour the good occasion. The winds were still, and the sea tranquil; while from the blood-red disc of the setting sun, a last weak ray, as it fell upon the surface of the water, seemed to invite all that live to repose. Every thing conjoined to render the slumbers of the good Moslems as profound as they were universal; and with the departure of the attendant who presented us with the sherbet, such powers as myself possess were addressed to turn the occasion to the fullest profit; and it is possible to be exact in speaking of the fruits which were gathered from the high cherished hopes which the time favoured, and yet be short too.

Determined then, that so good an occasion should not be wholly lost, my conjectural investigations were now directed, under the guidance of the sole indications of the contents of the closed volume, and receptacle of the thoughts, affections, passions, which in their turn, soothe or tear the spirits of men, when the more active powers of the soul repose, and this the result.

After taking, first a youth reclining near us, and after, many dreamers, even up to the slumberer of the whitest beard that sat upon his feet or reclined, within or without the coffee-house, I was unable to distinguish upon the features, the lineaments, of any one Turk, a single line that should be the most faint image of any feeling or passion that might inhabit the spirit within, nor can believe that any inhabited or agitated any bosom there.

We now remounted; and passing directly with all convenient speed across the peninsula, and through the heart of the town, we attained the bridge without accident; and having recrossed the stream we returned by the most direct route to Pera, where we yet arrived before the entire close of the day.

CHAPTER XVI.

A LONE RAMBLE IN CONSTANTINOPLE.

THE day after the tour on foot and on horse-back, which afforded the occasion for the observations contained in the last Chapter, I passed a day, though not inactively, somewhat unprofitably; at least, disappointment will be the principal feature in the detail of some occurrences, which it might, nevertheless, not be consistent to omit.

The guide by whom I had been accompanied, the day before that at which we are now arrived, had already informed me, that he had an engagement to fulfil, which would deprive me of his good services on this day. Partly, therefore, from necessity, and partly from some change in feelings and curiosity after the tour of the day before and the reflections that had succeeded it, I determined upon making a short ramble in the city alone.

I left my hotel at a later hour to-day, than that

at which we had set out on the previous morning ; and, before quitting the chief street of Pera, I was gratified with the first sight which I had in Constantinople, of even the jealous wrappings which, out of doors, here conceal every feminine human form. Four Turkish women on foot, first passed me. They were shuffling slowly along, with their heelless slippers, under the protection of an armed guard of that kind of whose fidelity no suspicion might arise ; but, such was the manner in which they were disguised, that it was impossible to form any conjecture concerning their age or their beauty, save what might be uncertainly indicated by the difference in altitude, the sole attribute of the "human form divine" which may defy common art to conceal, in the necessity for exposing, at least the height of the eye, when its sense might not be conveniently dispensed with. I stood and stared at them, in spite of some snarling observations which seemed to be made by one of the unfortunates, under whose weak protection they were securely walking.

A Turkish lady's dress, is far too familiar to every one, to need any notice, beyond a few words concerning the veil, in which, it in the most remarkable manner differs from that of European ladies ; and which invidious covering, is never wanting in their dress, when they might be any where ex-

posed to the sight of any of the opposite sex that are not very near akin. It consists of muslin wrappers, which conceal every feature of the face, save the eye, which, indeed, is often so deeply set in the spotless coverings which pass around the head and the lower part of the face, that though it should see, unless it be of uncommon brightness, it can scarce be seen.

After this, I met two ladies, something differently dressed, and attended only by negro girls; and these I afterwards learned, were gentle Armenians. That in which their dress chiefly differs from that of the Moslem ladies, consists in the manner of wrapping their veils over their faces, by which the prominent feature of the human visage, as well as the eyes, is exposed; while, their slippers are yellow instead of red, which is the constant colour of those of the good Mussulman women.

I now descended to Galata, passed to one of the ferry quays of which there are several on this side the river, and also on the other, of larger or smaller extent, where I found numerous small caiques or wherries, waiting for hire. There occurred no necessity for oral language here, for nobody addressed me; and upon my lifting my hand, a handsomely dressed fellow, who was already in his boat, passed alongside the quay to

receive me: and I now descended a ladder and seated myself in what seamen call the stern-sheets of the boat, and the Turk immediately pushed off; and as soon as he had received another signal, which was a mere indication with the hand, to row across, he set about so doing, and we were at once clear of the rest of the craft, and slipping quickly across the river current, with the least possible perceptible motion.

The Turkish caique of the river, for the term caique comprehends all sorts of small craft, is a high-sided boat, very sharp at the bow, but less so at the stern. Thus, if the shape of a ship's bottom which should first have been intended to resemble the form of a fish, be the best calculated for swiftness, the caique ought, unless rowed stern foremost, to be very slow in its movements, though this does not seem to be the result. It is impossible, however, to look at one of these craft in motion, without thinking of a fish swimming upon the surface of the water tail foremost.

The harbour should be at this point, about half a mile in breadth; and it presents, in the scene of life and animation already mentioned, an astonishing contrast, to the very abodes of silence and desolation, which have been noticed as prevailing throughout, at least, a large portion of Constantinople. But we soon came to the opposite side, which we found as much crowded with small craft

as that of Galata; and the Turk turned the stern end of the boat to the shore, and pushing her through the little fleet of her kind, which we found on this side also, we soon attained the quay.

Before I left the boat, I put a piece of money into the good ferryman's hand, without having the remotest idea of the amount of his lawful demand, or indeed whether any law upon the subject existed. Without any observation, however, the Turk, smiling, immediately gave me change, which seemed to me to amount to a greater sum than the piece which I had given him; but which as I afterwards found, was exactly just to a mite. And as this was the first instance of perfect common honesty that I met with among men in this class of life since descending from the Alps into Italy, it seems worthy of this record.

I now mounted a ladder, and stepped upon the quay of Constantinople, where I found great numbers of idlers standing about in groups; and there were many porters and other labourers engaged in the carriage of goods, and in other occupations that are incident to commerce; but there were no Franks, and I was for the first time, alone, among the pure Turkish populace and the more busy class of the citizens of the great capital of the Ottoman Empire.

No one took any notice of the stranger to whom

they themselves were objects of so great interest; and I entered the gate at hand, and proceeded, immediately, to mount the gentle rise of the street which seemed to conduct towards the centre of the city; but, without, in reality, any definite object beyond that of gratifying, or varying, the feelings to which yesterday's promenade had given rise.

The streets of that part of Constantinople already visited, it has been mentioned, are, wherever better populated, always more nicely paved, and more open, than those of the suburbs; and, which advantage, seeming still to prevail, where I had now entered, facilitated my discovery of the route, which, if it might not lead directly to the centre of the great capital, to which it was my wish to penetrate, should, at least, conduct to some populous quarter or great thoroughfare; and I continued leisurely to ascend directly from the gate, at least, in an opposite direction from that in which the water lay, and as it appeared to me, still, as unnoticed as unknown. The traitor, indeed, pursued from city to city, for a year together, could not have desired to feel himself more utterly disregarded by every eye.

The houses at this part of the city, differ but little from those already mentioned. Some, in most of the streets, have open stalls and work-

shops for almost every trade and handicraft; while, the private houses, present the gloomy appearance of a wall, entirely blank, or relieved only by the dark lattice frame-work which usually appears but in the upper stories of the buildings.

I was not many furlongs from the water side, before I met a gentleman on horseback, attended by three armed and well dressed attendants on foot on either side, and I afterwards learned that it was one of the Bashas of the town that I had the honor to meet. He was followed by a negro, also mounted, with the *chebuck* or pipe, which was cased in rich cloth of variegated colours, and ornamented with silk tassels, and was about four feet and a half in length.

The next gentleman that I met on horseback, was followed by one servant, only, who was mounted, also, and bore a *chebuck* like the last.

Advancing, as I supposed, towards the centre of the city, I encountered many more foot passengers in the streets, and among them, several women; and there were, every where, more artisan's work shops to be seen, than in the quarter of yesterday's tour; but the shops for the sale of goods, which are not numerous in any part of Constantinople, were here, yet more rare, on account, perhaps, of the vicinity of these streets to the grand bazaars.

I continued to thread street after street, both populous and desert, mounting and descending, without other hindrance than such as arose from the occasional opposition offered by one or two half starved homeless dogs, which it has been already said, are found in so great numbers in the ruined quarters of the Ottoman capital. But whether it was the novelty of my dress, or of the human figure, the majestic demeanour of which, they perhaps, rarely beheld, that most offended them, their attacks did not go beyond growling and barking, and they fled howling, to growl on at a more respectful distance, at the first stone that was thrown.

I had, perhaps, walked above two miles, before I began to reflect upon the difficulty that I might encounter in finding my way back to the river side, which determined me to make the attempt to return without delay; but after another full hour's walking, I came to the very same spot, as I believed, on which I had stood when the first doubt entered my mind.

The disappearance of the sun, which had been at first my guide, but which had now been for a long time obscured, was the cause of this little perplexity. I had thought for some time, that his place in the heavens, though his disk was not visible, was yet sufficiently apparent to indicate

the mere points of the compass; but the sky was deceptive; and I no sooner perceived that I had lost my way, than I became as completely bewildered, as a traveller might find himself in the profound of a virgin forest, without the presence of the governor of the seasons and the day, or the possession of the mariner's guide across the pathless seas.

What was to be done? It was true, I had a kind of map; but it was worth nothing; and though it had been passing good, it had probably been of little use. There were no names of streets written any where; and, if there had been the best indication possible inscribed at every corner, I could not have desciphered a letter of the plainest. I was, however, now in a trading street, in which it might be supposed both Jews and Armenians would be encountered, engaged in some business or other, though they were not permitted to be there established. I spoke to every person that I thought might be either the one or the other, both in and about the shops, for I was not at the time acquainted with the distinguishing features in the dress of each; and there is little doubt, that among the many with whom I tried every language of which I had any knowledge, that I addressed Jews, Armenians, and also Mussulmans: but, no one seemed to understand a syllable of any tongue in which they were

interrogated, or none deigned to make any reply. The day, however, was not yet far spent; and, I trusted, that in continually walking, I should, at length, come to some spot from which the harbour, the sea, or some elevated part of the country might be seen, and serve for a guide.

In my wandering, I was frequently stopped by the unexpected termination of a street without a thoroughfare: and, I met, in several instances, in the less-frequented streets, Turks whose discontent at the scandal of admitting an European Christian into their quarter of the town, might be plainly read in their countenances; but no one spoke to me.

At length, I passed a gateway, within which, a parcel of boys were playing: and to these, my appearance was a signal to quit all other amusements, to enjoy the pleasure of openly shewing their abhorrence of a Christian stranger. They followed me, shouting at the full pitch of their puny voices, many phrases and words which at least, could not be mistaken for those of welcome or flattery. I answered them, by laughing and by threatening alternately, sometimes placing myself in an offensive attitude; but, no means which I took of getting rid of these urchin persecutors had any effect; nor did I lose the sound of their voices, until I got quite out of their quarter.

After walking for some time longer, I came to an open space, occasioned by one of those destructive fires so common in Constantinople; and here I took the opportunity that offered itself, of mounting upon some heaps of ruins, in order to see whether I could discover any thing whatever, to guide me out of the intricate labyrinth in which I was confounded; but I could see nothing which gave any indication of the way. Several mosques were visible; but, there was no telling, by their position, in what direction they were seen, on account of the generally regular form of those religious edifices.

But while my eyes were fixed in admiration, upon the beautiful minarets of one of these massive fabrics, at no great distance from where I stood, and my thoughts were occupied in contrasting the great work of art, with the deformities or offensive character of the wretched hovels around; an armed Turk, walked up the heap of rubbish upon which I was standing, and, evidently, whether it might be for good or for evil, to address himself to the stranger in his quarter.

As the Turk approached, I perceived on his countenance, the marks of anger, too evident to be for a moment mistaken for the symptoms of any less malignant passion, and it at once struck me, that I must be defiling the site of some sacred

edifice. In order, therefore, that the savage might see, that, at least, I had not mounted upon the rubbish for that purpose, I began to stretch out my neck to its full length, as I stood upon tiptoe, and gazed at the same time searchingly around, like one, indeed lost, until the moment he was beside me. I had too little hopes of receiving any aid from a stranger, with whom I knew that I could not exchange a syllable, to feel in that relation much interest in his approach; but, there was now matter enough in the Turk's immediate presence to suggest other thoughts, and more than common caution. The fiercest anger, was plainly struggling against the restraints of even demi-civilization. I never saw on canvass, so perfect a representation of our ideas of a fiend, as the human figure that now stood before me. The poetic image of the old enemy of mankind, or foiled or successful, whether of the pencil or the pen, seems always to approach too near to one of the two extremes of all we can conceive of what should be ludicrous or what should be heroic: but the living form now before me, was neither a subject to excite laughter, nor to inspire that admiration which we have scarce power to withhold from the brave or the mighty, though his actions should be ever so diabolical.

The fellow, as he came in front of me, might,

indeed have been no bad representation of the infernal king, when after long prowling about in plotting malice, he should unexpectedly stumble upon new prey, among the perfect desolation, the work of his own hand. I never before looked upon the human countenance in which the bad passions of our nature had obliterated every trait of its divine original. Pride, envy, hatred, seemed to concentrate their malignant impression in one fiend's sneer; and, if his object had been like that of the spirit, who, to effect the great ends he so constantly accomplishes, should be often seen by us in human form, and if his will had been as unrestrained, no time seemed more favourable than the present, for the destruction, at least of the mortal portion of our two-fold nature, in one living creature more. Satan, when he first alighted

"upon the firm opacous globe
Of this round world,"

could not have been more safe from the observation of all save One Intelligence alone, than this his likeness in the flesh, after he should have extinguished the mortal, that looked like the last to confront him, as he seemed standing upon the wreck of the habitations of his myriad victims.

My position and my part, I thought I knew well. If offence come, there should be no arbitrary law, why the triumph should be always on the side of the assailant, even though the better armed.

I had indeed no other arms than a small brace of pistols, which I kept concealed in my bosom, to oppose to a superior pair which the Turk wore in his girdle, besides a broad sword, which hung at his side. Undecided, however, what it were proper, first to do, I waited a few moments, in hopes that he would speak; or make some indication of his will; but he looked fiercer and fiercer, and uttered not a word. Finding the fellow continue for some time silent, I addressed him with as much indifference as one might easily affect, when standing amid silence and desolation, with hardly a weapon of defence, in the presence of one armed cap-à-pie, and burning with bad passions. I demanded in the European language I thought most likely to be understood, whether he would direct me to the port, making at the same time all the signs that I could think of, to indicate that I had lost my way; but all the answer I received, was a sneer of redoubled sarcasm or contempt, which, indeed, gave me the first serious impression that I felt, that even a Briton may have too much confidence in that

personal security which we are apt to think will be respected by every foreigner in every other land ; and I now placed my hand very gingerly in my bosom, as if I would not be seen so doing, although I was most desirous that the action should be observed. I knew, that there was comparatively but a weak weapon there ; but, it was sufficient to relieve that state of indecision, which is perhaps the worst condition of the mind for self-defence, into which we may be thrown under so many disadvantages, in the presence of an enemy, whether of human or infernal kind and designs.

The precise position in which the parties have been described, continued for a moment or two longer ; and, it was impossible to say what would have been the next step, had not the character of the relations which the two bore to each other, been somewhat changed by the appearance of a third, which was at least destructive of any hopes of escaping the observation of eye witnesses, which is commonly sufficient indemnity for a savage among savages, against the penal consequence of the most heinous crimes.

While we looked upon each other, the uppermost feeling, perhaps, in the minds of both, which weapon might be quickest, two young Turks, probably, students of a military college in

that quarter, and whom neither of us should have observed till this moment, appeared at the foot of the immediate mound of ruins upon which we stood, and "breaking the horrid silence," commenced a dialogue with the savage that was before me, which was followed by the armed Turk's descent from the hill, and some further conversation between the youths and himself.

These parties had not long conversed together, before each individual addressed some words to me, which were plainly of, at least, inhospitable character; and to which I could not of course reply in any other manner, than by the use of such signs as I deemed best calculated to express my total ignorance of what they said; which, whether they did or did not understand, became a cause of strange excitement to them, and they all began to laugh heartily, if indeed, in one instance at least, a fiend's grin and coarse guttural sounds with convulsive agitation of the features of the face, might be so termed; and turning about they walked leisurely away.

But the old Turk and his young companions, seemed yet hardly satisfied; and as they proceeded, they turned several times about, to take the pains of repeating the same delightful compound of inharmonious gesticulations and sounds, to which I thought, the wisest as well as the most

appropriate reply, was utter silence. Thus, with my back turned towards them, and the affectation of indifference, in standing tiptoe again, and stretching out my neck, as if more occupied with an interested or curious review of the vicinity, than in regarding them, I still remained upon the hill, till they had disappeared among the rubbish and the hovels that surrounded us.

The day was not far advanced, when, rid of these rascals, I sought the streets again, in hopes, at least, of meeting some European, properly so called, who, though the tongue of his race might not be familiar to me, should be as a brother in Constantinople, and this, if possible, before the night might overtake me. But there remains yet a portion of this day's little adventure untold; and which, though it should not be so happily romantic as the commencement, may not be less characteristic, and less illustrative of a stranger's situation, who should be so incautious as to promenade through the streets of the Mussulman capital, sans interpreter and sans guide.

Soon after quitting the scene of desolation last mentioned, I came to a more populous neighbourhood than any I had yet visited. The street in which I first found myself, was inferior in breadth to that of Adrianople, and the work-shops and buildings were inferior to those which are found

in a portion of that great thoroughfare, and less furnished, whether with the implements or the products of industry, or with any saleable merchandize. But I had not trod many steps in this new way, before I met a train of loaded camels, led by their guide, mounted on a small donkey. The great beasts of burden were loaded with light, bulky goods, which obliged them to usurp, and entirely shut up the way, as they passed along, so as to compel every passenger to retire into some shop or stall; and I followed a handsomely dressed Turk, with his *chebuck* bearer, into one of these, and while we stood together, I made an attempt to discover, by means which nature scarce denies to the brutes, whether there were sufficient indications of humanity in his looks, to render it worth while to attempt to make my wants known to him; but I could neither catch even his eye, which at least should afford some intelligible reflex of the spirit that was within, nor force any acknowledgment, that any one that he was not accustomed to see daily, was now in his company. There seemed no hopes, therefore, here; and, as soon as I was able, I stepped out again, without knowing in what direction I was walking; determined only, that the next adventure should not take place among the rubbish of an abandoned quarter of the city.

As I continued wandering about, sometimes engaged in observing the varied novelties which must attract the eye and excite the interest of a Christian and European, at every step of the way through the thoroughfares of a city crowded with a Mussulman population, and sometimes endeavouring to conjecture, which of the passengers might be a Jew or Armenian, or an inhabitant of Pera, who might be bending his steps towards the gates of the city, I heard the welcome sound of the French tongue, and the demand, though somewhat rudely articulated, "Where do you wish to go?" And upon turning, I found that the interrogatory was addressed to myself, and was even spoken by a Turk; and what surprised me more, by the very same gentleman by whose side I had stood for several minutes at the entrance of the stall: but he was now without his servant.

I had no time to answer the Turk, before he added to his voluntary interrogatory: "Walk on; don't stop." And I continued walking by his side, but did not immediately reply to the question which he had put, on account of some doubts which arose out of the opposite feelings which his manner and the apparent purpose of the question naturally begat. We may, perhaps, have walked side by side for five minutes, before another word was uttered. However, I now said,

by way of reply to his spontaneous demand: "I have, as you seem to conjecture, unfortunately, lost my way, which should be toward any part of the port, but I have no idea in which direction I should turn, and am therefore happy in this encounter. Pray direct me to the nearest gate of the city on the side of the port; I wish to cross to Pera, at least before the closing of the gates."

The Mussulman, with his head but half turned towards me, now said: "Continue in this same direction until you pass some smiths' forges; after which, you must look sharply for the entrance into a bazaar, to which you will descend by steps. Then, pass through the bazaar, and continue, afterwards, still to descend, until you see the shipping before you."

This was, indeed, information the most valuable; but the manner in which the Turk had uttered these sentences, was still in the highest degree rude and uncivil, so that I could not but feel some difficulty in acknowledging the obligation, under which they had, nevertheless, if true, certainly laid me; nor could I, as it seemed to me, ask any further question, however desirable. We walked, however, side by side, until, after a few minutes, we arrived at a cross way, when the Turk, as he turned, said in the same, or, in yet, if possible, a ruder accent, and without any motion of the hand:

"Go straight on;" as at the same time he took the other street. And we thus parted, without salutation; and, I was left full of conjectures concerning what might be the meaning of the great contrast that appeared between the kindness of the Moslem's advice, and his incivility, rather than with due solicitude about finding out my way to the gates of the city.

It was natural, as I now proceeded, to turn over in the mind the probabilities that existed of a little plot, to be the object of which, should or should not be an honor sufficiently great to compensate for the inconvenience or danger with which it might be attended. There should be something bordering, at least, upon the agreeable romantic, in whatever leads the imagination of a Christian, in the midst of a Mussulman population, to conjure up such prospective scenes as are the more readily suggested to the fancy; and I did not fail to use for that purpose, the materials which this short colloquy in the French language, and the time and place afforded; and, all engrossing as the conversation had been to me, I had had time to observe several fellows around us, turn their heads and regard, or myself, or what passed, with as much attention as a Turk might usually seem to give to an affair of some moment; and although this might be merely occasioned by their curiosity

to hear a foreign accent spoken, especially by one of themselves, yet, on reflecting, I was disposed to believe, that what I had taken for curiosity, was a certain scandal which they felt at the sight of a Mussulman, probably of condition, in conversation with a Christian in the very midst of the capital city of the faithful—at observing any communication there, between a true believer and an infidel Frank. My imaginings, however, the least of which had amounted to a thratching, should have been without any just foundation ; for I easily reached the bazaar, of which another occasion will occur to speak ; and following the advice I had received, soon attained the port, jumped into a caique, and was in a moment among the freer groups of Galata, whence I proceeded to my hotel.

CHAPTER XVII.

AN ARMENIAN TURK'S LEARNING
AND POLITICAL OPINIONS.

THE day after the adventures which have been related in the last chapter, if the incidents that gave occasion for the above details, may bear that appellation, I set out with my Armenian guide, to make the survey of another portion of the city of Constantinople; but we were still at Pera, when my attention was, for the first time, drawn to the noble proportions of a nearly completed grand edifice of Grecian architecture, which, upon inquiry, I was informed, was—the “Russian New Palace !”

But it is proper here to observe, that the term “palace,” or its equivalents in the several European languages in use in the east, is commonly employed, in speaking of the official residence of the Ambassador at the court of the Sovereign of any

country, from any foreign power. But, as the term we associate with that alone of majesty, fell upon the ear, in the moment of contemplating a building similar in structure, and equal in dimensions, to many of those western edifices from which our European firmans issue, it may be pardonable, to have indulged in a little speculative reverie, and it may not be less so, to relate a short conversation to which the occasion gave rise.

The gate of the palings that inclosed the ample courts of the unfinished palace, stood open; and we entered, far enough to take a fair survey of the building, and I stood for some time, examining the character of the stately edifice, presented in one view, from its centre to its wings, without supposing that the Armenian's thoughts could have any other tendency than the most obvious, upon seeing a stranger, seemingly, rapt and full of admiration of any noble work of art which should be for the first time exhibited to his view, until he demanded, whether I were, as he supposed, really an Englishman. But this demand, or the manner of it, was quite sufficient to show, that the good Turk was full of other thoughts than those which were at the time connected with the mere duties of his calling; and I had scarce given the affirmative reply to his demand, when he said with the air of one about to enter upon subjects that might not be fit for every ear:

"Then, of course, you must be well informed concerning the present relations between the greater powers of Europe and the Porte."

"Perhaps," I replied, "to speak truly; in nothing am I less well informed: but more especially, in what is upon the instant passing; for, for the space of three months, I have not heard a syllable of any thing appertaining to the subject, and have indeed taken little interest in all that has recently passed;" adding to this confession, the request that he would inform me of the latest news, if he should know it, and the question of the day.

"The question of the day," said the Armenian, "is the same as that of the year, and of all time, the struggle and rumoured determination of the Porte, to reject or oppose all foreign interference, both in its external relations, and in matters of government at home. From jealousy and envy of the inviolability of the Mussulman institutions, detestation of Christians, and terror of all change, as necessarily no better than destructive innovation, springs the impulse by which every passion is stirred, and by which every movement or measure in Turkey, is governed or most influenced; and the Porte's firmness, or the triumph of its moral and political wisdom, is never too stale to be the question of the day, with all who

can or dare converse upon such subjects as these."

These free thoughts from the mouth of an Armenian Turk, greatly raised my curiosity, and led to several questions on my part, which were answered with the confidence, that it had, now at least, have availed nothing to withdraw; and the heads of what the Christian subject of the Sultan advanced, may perhaps be most easily reported, by the continuation of the dialogue, in the manner it has been commenced, with as short a notice as possible of my own questions or replies, which were merely such, as it is probable would have fallen from the lips of any other Briton upon a similar occasion. It should be, however, further premised, that, before the Armenian expressed even the sentiments already reported, he had informed me, that he had been connected, for at least the chief part of his life, with one or other of the foreign embassies; and from which source, his information, and of course his opinions, were wholly derived.

Sufficient opportunity, then, had hardly yet been given to my Christian guide, on this occasion, before he said emphatically—"The four powers slumber."

And when I seemed to show a disposition to pay attention to his remarks, he continued:—

"If they are not indifferent to the dangerous designs of the fifth, they at least seem to be so. They are too long inactive. The policy of the Bear, if it be slow, is not the less sure. The artillery of the Autocrat, during the war in which Europe will sooner or later again engage, will sound the funeral knell of Stamboul. The English and French, and their several allies, will not be long occupied with their ancient vocation, before the great northern Power will free the ruined barrier of this expiring empire, and that which, the day before this event, was a powerless pageant, will, the day after, exist but in the records of fallen states, to fill an obscure page in the annals of the world."

"But the other powers," I observed, "may unite, and succeed in opposing what you seem to think will be so easily accomplished."

"An Englishman's knowledge, Sir," said the Armenian, "should, upon all subjects, far exceed that of a Turk; but, since you so strongly encourage my free speaking as well as thinking, I may perhaps have some doubts to express upon that point. May I proceed?"

"Pray continue," I replied; and he went on with his observations.

"Since the Greek independence," said he, "I have been reading the history of the ancient

Grecian states. I was induced to this, by the reports of the bravery of the modern Greeks. For I thought that such warriors as the late revolution produced, must be of nobler blood than should run in the veins of a slave; and I have occupied my thoughts, in making a comparison between the ancient Greek states and the modern kingdoms of Europe, generally; or rather, in seeking the grounds for a good allegory to throw light upon things of modern interest, and I fancy my speculations to be in some degree successful. But, if I should be more particular," he added, in a tone of voice indicative of some want of confidence, "I shall be tedious."

But when I encouraged his still proceeding with his remarks, and with perfect freedom of speech, he continued :—

"The former condition of those states then, and of the ancient world, seems to me to bear a strong analogy to that of the modern states of Europe and the modern world; and their history affords an invaluable table of knowledge, which should furnish sufficient argument to oppose the hopes which you seem to cherish."

As the Armenian at this moment made a pause, that looked like a demand for some remark on my part, I inquired, merely by way of encouraging his proceeding, in what particular the resemblance

most struck him ; to which, with augmented modesty in manner and accent, he replied.

"You will pardon, sir, my simple impressions, and also a question, which should be but my manner of coming to what I would say. Were not Attica and Laconia, the chief states of Greece during the most interesting period of Grecian history?"

"They certainly were so," I replied.

"I look upon those two states, then," said he, "as the type of the two that now flourish and hold their heads the highest above all others in Europe, and their fall, as the lesson which should teach the two modern rivals to avoid the like fate ; and it is the use made of this, as we shall presently see, according as it may prevail and govern men's actions, which will have its proportionate influence upon, and determine the destinies of my own unenlightened, unhappy country. We know the history, both of the rise and the fall of these states ; but it is their fall especially, which is the great lesson which their records teach to the modern world.

"But if you would wish that I should still continue these remarks," continued the Armenian, in changing his tone of voice, "you must now answer me a question that cannot be difficult to the subject of a free state, and which will make up some of the deficiency of my information ; and

this is, to demand, what were the causes, in your opinion, of the fall of the two Grecian states?"

I was forced to answer to this question, that I believed there were many causes, such as the false foundations upon which their governments or constitutions were founded, rivalry and jealousy, the one of the other, the progress of other rising states; and I cut short my answer, by adding, "I know not what else;" for, I wished not, so to influence the Armenian's opinions, as to subtract from the originality of his remarks and conclusions.

"We come now then," said he, "to something a little more definite. A part of the causes of the weakness and decay of those powers which you name, seem to me to be common to all; but it is that which I conceive to have been the greatest, their rivalry, and their jealousy of one another, concerning which I now chiefly claim the liberty of speaking."

"Was it not then," he continued, "the effects of these passions, that, in the first place, caused them to disregard the encroachments of a power from without—the encroachments of a proper foreign power, upon the lesser members of this political family, which finally so enfeebled them, that they could not resist the attack of the same restless neighbour who had thus already taken the chief outworks of their strength and inde-

pendence during the disputes with another in which they were for ever engaged. Such seems, at least, to have been the condition," he added, "of the two great states of Greece, when Philip proposed to execute his long conceived and wilily planned designs."

"And now then tell me," continued my guide, stepping a little out of the direct course of his analogies, and with quicker utterance than he had been speaking before: "Does not the state of the larger nations of the modern world resemble those of ancient Greece—the condition of Europe, indeed, at this time, precisely or closely, that of the ancient world at the time of the Syracusan expedition. The modern Athenians, Sir," he now added with renewed energy, "have already landed in the modern Sicily. They have crossed the Mediterranean sea; and the Lacedemonians, watch but the opportunity to aid the oppressed; while, the hordes on that side Thrace, already in their camps, are prepared to seize upon the riches of the soil of the finest of the border countries of the modern states which represent the ancient; and this should be but the prelude to the overthrow of the present patrons of knowledge and refinement. You have seen the modern Alexander's palace. But Stamboul, is but the key which locks or unlocks the greater Thermopolæ through which

the northern potentate would introduce his barbarian hordes for the entire subjugation of every European kingdom."

These forebodings of the Turk's fancy, were towards the last, uttered with all the earnest emphasis of firm conviction; and as, however ill-founded they might be, they should at least be novel in a subject of the grand Signior, I encouraged his proceeding, and he yet continued.

"There is still, however, a remedy," said he, "if nations could be at the eleventh hour wise; but there is no precedent, no instance, I believe of that. However, I will tell you what should at least put off these evils for a time. Have I permission to speak?"

I replied, that I hoped he would continue to speak with the same freedom, which he had thus far used; upon which, he entered, indeed, upon a discourse that was altogether too speculative, as well as too long to admit of a full report, without the danger of being as tedious as the good Armenian became, before we continued our tour of the day. The heads of what he said, however, may be set down in a very few words, They were as follows:—

"For the prevention, then, of these evils," said he, "against which ancient story warns the nations to beware, I see only this means: the union of

four of the five great nations, in design and in action, in the creation of a sixth great power, which may enjoy Constantinople, and the passes of the Bosphorus and the Dardanelles, without incurring the jealousy of any one of the five, and without the possibility of unduly and dangerously enlarging its dominion or its influence."

Struck with the character of this proposition, I inquired where such a power was to be found, or how it might be created ; at which the Armenian, as if he had not yet thoroughly digested the grand design in his own mind, or wished to use his best address in order to place so important a proposition in the fairest point of view, now paused for a moment or two, during which I did not interrupt him, and then continued.

"The new power, then, Sir," said he, "should be none other than—the Turks themselves."

"The Turks?" said I.

"Aye the Turks," he repeated, "those very Turks that inhabit, but do not possess, Turkey."

I here observed, that, I thought that, that had been the well known policy of the four of the five powers in all their latter transactions ;" to which the Armenian replied.

"It is not so, and never has been so. Promises," said he, "nay, substantial support, has indeed been

given to the government that rules in Turkey ; but, whether this have been in ignorance, that the power which reigns is no other than a weak remnant of what, that fanaticism—that principle—established, which is no longer sufficient for its support, or whether it arise from the greater respect shown to a party in power, over that which awaits the triumph of the superior both in physical and mental force, it is certain, that no aids can save Turkey, but the quick and firm establishment of the Christians at the Porte—the establishment of those Christian subjects of the Sultan, who are in the majority in Turkey, or at least in the Turkish Empire, and who possess, not only all better knowledge in things divine, and in what is most essential for the foundation and establishment of kingdoms, but who likewise enjoy the superior respect of surrounding nations.”

I was not aware of having betrayed any special feeling or impression at what dropped from the Armenian Turk, when he quickly said :

“ Establish the slaves, you would say, of the Moslems ? ”

“ Those were not my thoughts,” I replied : “ I was considering by what possible events, so great a revolution might be brought about.”

“ Brought about,” said he ; “ Do you know the

Sultan of England? But I forget, a Sultana, and very young I believe, at present reigns there. But perhaps you know the Grand Vizier?"

"I have not the slightest acquaintance with either," I replied.

"And the matter, then, would not interest you?"

"On the contrary, I should much wish to know the grounds of your opinion concerning the carrying out of this important proposition."

"Then," said he, "you have but to sit down upon this half-hewn stone," as he pointed to a block of granite that lay near us, of above a foot square, and three or four in breadth, "for one short quarter of an hour more, and you may be convinced of the just grounds, and the strength of the arguments which I hold. None that should hear us, that we need fear, will comprehend our discourse."

We now sat down together; and the Armenian proceeded to lay down at full length, many obtuse propositions which he maintained with a subtlety that I did not expect. But it will suffice here, merely to remark, that there was certainly no want of consistency in his plans, while no religious frenzy perverted his judgment or misled his fancy; that his arguments, in a word, at least convinced me, that if I should ever become the Grand Vizier of England: and direct the best energies of the British crown, of which I have not

the smallest expectation, I would recommend our fair and youthful Sovereign, to stand foremost among the crowned heads of the world, for the accomplishment of my Armenian friend's great and grand objects, and by means too, of the methodical plans which he laid down within sight of the Russian palace at Stamboul.

CHAPTER XVIII.

VISIT TO THE BOLACK BAZAAR.

WHEN the Armenian had finished his political discourse, we descended once more to Galata, and crossed the harbour, in the same manner that I had passed over alone upon the preceding day : and from the quay on the side of the city, we directed our steps towards the Bolack Bazaar, which is the chief of these places of exchange in Constantinople, and that, only, which it may be here incumbent to notice.

Occasion has been taken to mention the paucity of shops, and the little display of goods to be seen, in the public streets of the Ottoman capital, which, when we remember, that we are in the midst of a city whose population exceeds half a million of souls, would, without the knowledge of the existence of the bazaars, have appeared inexplicable. But we no sooner enter, any one of the great emporiums of

the city, than we perceive the cause of the dulness of the great thoroughfares of the Turkish capital. We had no view of the building of the Bolack bazaar before we entered it. But it consists within, of mere irregular, numerous, close, low-roofed ways, imperfectly or better lighted by small or large windows, at the base of the arch which forms the roof of the building, according to the riches and rank of the merchants that here vend their goods, and of the quality of the wares for which its different alleys are severally the special receptacles.

As you proceed in the exploration of this bazaar, you find the alleys break off in every direction, forming the appearance, or giving the impression, more especially where they are not so well lighted, of a city which has been built or formed by excavations, beneath the ground. The greater alleys, are broad and paved with stone, and admit carts, camels, and every other means of conveying the heavier sorts of merchandise, while others are narrow, and have but little pavement, or none. But most of them are filthily dirty under-foot, by reason of the exclusion of the sun and the wind, as well as the quadruped "scavengers," the wild dogs, which abound every where else, and range through all the open streets during the night, when, the bazaars being closed, have not

the happy chance of their good services in common with the rest of the town.

The universal character of the shops or stalls, is that of a mere space of from twenty to thirty feet in breadth, before a deep wall possessed of shelves, and close, or open, recesses, in front of which is a platform about the height of the chest, with, or without, a little railing in front of it, and with a gate to enter the shallow interior of the stall. The platform, which should be the representative or archetype of our counter, is usually, with the Turks, the proper floor of the stall, and is generally occupied by the merchant and his attendants, who sit on rich carpets, or recline upon cushions, and are generally, when not actually engaged in transacting business, puffing the *chebuck*, or in a doze that seems as near neighbour to sleep on this side the goal of perfect repose, as death might appear upon the other.

To give a just idea of the contents of the grand bazaar of Constantinople, would be to enumerate every article of convenience or luxury known among a semi-civilized people; which, indeed, comprehend all but a few of those we see in the shops of the great commercial streets of the cities of the happier, and as we term them, fully-civilized nations of Europe. But the goods which make the greater display, and are the most costly, con-

sist of the silks and wares of India and Persia, the quantity and value of which, far exceed any thing of which myself at least, had formed an idea.

The stalls, are, for the most part kept by the Mussulman Turks, though there are many of the Grand Signior's Christian and Hebrew subjects, also, established in this bazaar. But, among the crowds of passengers and purchasers, seen creeping from stall to stall within them, may be observed some of all the races that inhabit the great capital ; although we did not on this occasion meet any Franks, or Europeans, properly so called, which it has been mentioned, are found intermixed with the native dealers in the commercial thoroughfares of Galata.

But the most striking feature of the moving part of the scene which the traveller now for the first time beholds, consists of the feminine portion of the visiters. Here we find the ladies assembled in greater numbers than they are any where else to be seen in Constantinople. Women of all ages, as we passed along, were seen creeping in groups from one stall to another, throughout such of the alleys of the bazaar as are appropriated to the display of the several articles adapted to their particular consumption. But to distinguish their sex by their outer dark robe, and to feel conscious that we are in the presence of loveliness which we

are not counted worthy to behold, is all the enjoyment of their company, that Jew, Christian, and even Turk is permitted to know. All, indeed, that the most persevering endeavour to gratify the most natural wish that should possess us at the first sight of the marks that indicate the presence of the opposite sex, can possibly effect, will not exceed an adventitious glance upon a dark and sparkling eye, between the folds of white muslin which conceal all the other features, the forms of which it is left to the imagination alone to conjecture. But if we may judge of the beauty of the women from what we do see, and of their disposition, from the fair speechless messages which we seem to receive from the brilliant organ of sense with which alone we may converse, report should not have exaggerated either the one or the other, and Constantinople should cherish, unseen, some faces and forms of which any people might be justly proud.

During our promenade through the alleys of the bazaar, no one solicited either of us to purchase, save a single Jew. My guide was not by my side, when the humble Israelite, observing me to stop, to admire, as he might have supposed, his rich display of fine silks and shawls, while I was in reality criticizing his person, dress, and demeanor, which might, in combination, be compared with

so great advantage on his side, to any one of the same or any station, whether Christian or Jew in Europe—when he put down the chebuck which he had been smoking, and took from a shelf within his reach, without rising, and held out to me, a gaudy shawl, which he said, speaking an European language familiar to me, was a choice article from a splendid assortment he had received by the last caravan from the capital of Persia. The price he demanded, should be about sixty pounds sterling. But when I stated that I was not there to purchase, but merely to satisfy curiosity, he replaced the shawl upon the shelf from which he had taken it, without any obtrusive parley, and resumed his chebuck. It happened, at this moment, however, that I missed my guide, who had nothing peculiar to distinguish him from the crowd in general. I was not under any apprehension that he might have missed me, also, which had been more difficult, on account of my European dress; and indeed, he was only purchasing tobacco at the corner stall of another alley of the bazaar, with his attention all the time directed to my movements. The circumstance however, suggested the occasion of further parley with the Hebrew; and, I took the opportunity of demanding of him a few questions relative to the best mode of threading the intricate labyrinths

of the bazaar alone, without declaring either that I was, as he probably thought, or was not, without a guide; and this led to a short colloquy, during which I inquired of him whether he was indeed an Israelite. It was not that I did not know the good merchant's faith by his black turban, the badge of his race, which he wore, and with which I was at this time acquainted; but I intended this question, as a prelude to some others which the opportunity suggested. It struck me, that I might excite the curiosity of a Turkish Jew, respecting the condition of his brethren in Europe, and especially of those who were my own countrymen. In fact, I was full of thoughts on toleration and liberty, which, it may be easily conceived, would have been flattering to the Hebrew, shewn in their application to his better treated brethren, by the Government at least, of our country, which it is remarkable, has, certainly in this instance, and doubtless, if examined, which is not the present business, would be found to have done the same in others, gone before the people and their spiritual teachers, in that great Christian virtue which teaches us to think no evil of one another, in such matters above all, as concern the relations of man to his Maker, rather than of one man to another: in a word, in the proofs they have given of that respect which is due to

all men in their religious opinions, who have given no other umbrage, and been guilty of no other outrage to society, than a persistence in opinions, which, though they differ from our own, have ever been accompanied with unquestionable proofs of the perfect sincerity of those who cherish and profess them.

It was full, then, of such thoughts as these, that I demanded of the merchant, almost with the opening of our conversation, whether he was a Hebrew, to which he answered directly, without betraying any feeling that the countenance might expose: "No Signore, I am a Greek," meaning a Christian of the Greek church.

I was surprised at this reply; but, while in doubt whether I had correctly understood the distinction in dress, not long before pointed out to me, my guide arrived; and I immediately told him of the mistake which I seemed to have made.

"The fellow is a Jew, notwithstanding," said the Armenian, without hesitation; "but such is the character of the tribe among us, that that very man would bear torture, and probably suffer death, which he believes to be an eternal sleep, rather than renounce his religion; and yet, he will deny his faith to effect the sale of a shawl, or escape any expression of contempt."

We passed on through the various alleys of the

bazaar throughout which we found a profusion of the proper kinds of merchandize to which each of them is severally appropriated. Those which were more the resort of the ladies, presented a rich display of all the choice articles of dress, and of the furniture which decorates the Harems of the capital. Carpets, jewellery, lace, beads, veils, rich Morocco boots, and the heelless slippers which the Turkish women wear over them, and gilded ornaments, were all exhibited in profusion; and it was impossible to avoid contrasting the brilliant effects of what we saw, and might conceive should be displayed within the Harems, with the sombre character of the living scene, wherever a group of the fair sex had gathered, which, unless we obtain the fortunate peep above spoken of, presents nothing but a creeping shapeless black mass of moving matter, that might be almost as easily conceived to be composed of any other erect bipeds, as of beings of the same order and nature as those that sit in their gaudy dresses upon the counters of the stalls.

The women, however that were to be seen, even in these alleys, were not numerous; and wherever they were gathered, they were surrounded, either by the well-known, very trustworthy guardians of their honour, or by young slave negro girls and old women.

This short account of the grand bazaar may be concluded in observing, that its riches and its general features can scarcely fail to make an impression upon the visitor beyond any conception he may have formed concerning the luxuries of the east, and of the abundance of the climates of the sun, in what relates to elegance and ornament. But all that most delights us in this way, the eastern people, if they will enjoy, must possess, unseen, save by the inmates of the apartments in which their riches rest concealed from the world without, to contribute but little more, than to assist the slow passage of the weary hours, in furnishing every childish amusement for the fair tenants of the Harem.

We spent so much time in the bazaar, that the day began to draw to a close, before we left it. The great Exchange, by the style of its construction becomes dark at an early hour; and, as no lights are ever permitted to be brought within it, the venders of every description, are obliged to quit their stalls and retire early in the evening to their homes. We were still within the walks of the bazaar when the first movements were made to depart by the Christians and the Jews, who, not being permitted to remain, even within the city, hasten to cross the waters which separate them from the suburb where they may breathe a freer, though in a moral sense, far from purer air.

We descended with the Christian and Hebrew Turks to the water side, where we found the quay covered with numbers of every grade of traders, and boats absolutely innumerable. And here, a stranger, especially arriving from Italy, could not but be impressed in an especial manner with one of the external differences between the character of these Europeans and the Asiatics. Had we been upon the bank of any stream in any populous Italian town, the voices that had been lifted up in rival shouts for hire, would have made its

“Tyber tremble underneath her banks,
To hear the replication of their sounds,
Made in her concave shores.”

But we scarce heard a word spoken, and not a syllable, one note above the ordinary pitch of the voice, much less, in anger or dispute, from the time we came upon the quay, until we had rowed across the port, and landed and mixed again with the Babel population of Galata.

CHAPTER XIX.

MUSSULMAN HUMANITY.

It is not intended, in continuing these remarks upon those more striking features in Mahomedan society, which come under the notice of the mere visitor to the Mussulman Capital, to follow, day by day, the tract passed over, and the incidents of minor interest that should occur, nor to note every novel object that presents itself to the eye of the stranger, as he threads its busy or its desert streets, which would render it necessary to extend these observations, far beyond their proper limits. But as our further promenades led to the observation of several customs or practices, the examination of which may be pertinent to the present design, in serving to show that which is good in company with that which is among the more objectionable features in the Mussulman institutions, we may still profit by the notice of what may give particular occasion for remark.

The consideration of whatever might contribute to illustrate the Moslem character, should, at least, tend to strengthen the means by which alone we may hope effectually to open the closed book of eastern feelings, and to prepare the way, if our benevolent desires extend so far, to introduce among the inhabitants of those vast countries which lie without the bounds of civilization, both the sciences which elevate the mind, and those arts which refine and polish men, in a superior condition of society. With this view, then, and for these reasons, we may proceed to some particulars of a visit to a part of the town yet unexplored, and which may perhaps be appropriately commenced by the brief relation of an incident, which, if it do not serve any other purpose, than the mere gratification of our curiosity, should not be among the least worthy of a notice, of those which are detailed in these pages.

As we walked very leisurely through one of the more crowded streets of the city, my attention was attracted by the proceedings of an old man, who seemed by his demeanor, when closely observed, to be employed in gathering alms, while it was evident, from his general appearance and his manner altogether, that it was not for himself that he made his demands. I watched him for a short time, rather in curiosity to observe,

if possible, the extent to which Mussulman charity might be carried in the streets of Stamboul, than to discover any sign of its direct object, or whether it were for the relief of the aged, or the poor, or for the comfort of the sick.

As the good man went from stall to stall, and from shop to shop, he presented every where a box, into which, some charitable Mussulman, it was quite apparent, at every one, dropped a para, or piece of money of about the value of the ninth part of an English farthing: but the old man did not apply to any of the passengers in the streets.

We slowly followed him for some distance, with the ostentatious motive, it is feared on my part, of showing an European's superior liberality, rather than for any better reason; and which I only wanted the opportunity of doing, in dropping into his box, a piece of money that I held in my hand for that purpose, of the value of a fraction above an English penny. There was, however, evident desire, on the part of the old man, to avoid us. Whenever we would confront him, his head was turned on one side, and yet with such tact, that there was always something in the direction in which he seemed to look, that might have attracted observation, which rendered it difficult to determine whether he really wished to avoid us or not. In his manner, indeed, as he

seemed not to perceive us, he might have been advantageously imitated, by some clumsy sons of good fortune among ourselves, who would be near-sighted, or see to the distance of miles, as the suggestions of a vain pride or sycophantic spirit, and not a sense of the most manly way of bearing, or making account of their fortunes, alternately leads them to dishonor humanity in shamelessly feigning.

When I was convinced of what had not been instantly apparent in the actions of the old man, I told the Armenian my intentions, without caring to be particular in inquiring anything concerning the special disposal of the funds to which I was desirous to contribute. Conjecture should scarce have found "a hook to hang a doubt upon" concerning the wise and good application of the charity. It could not be to any purpose that was not for the benefit, in some sort, of the unfortunate or the wretched of our fellow-creatures. But I had no sooner indicated my intention of putting in a half piastre, the value of which has been above stated, than I learned that the collection which the good Mussulman was making, though it should be for a charity, was for one of a very different description, from any that an European might be prepared to expect. It was for an account which we might scarce even have looked for, in a society

where the true Christian spirit was indeed predominant over every selfish feeling else. It was no less than humanity extended even to some that wanted, of one of the orders of beings in the creation, which, because so much our inferior, our false pride has hardly yet permitted us to regard as a worthy portion of the works of Him who formed ourselves, and who hath not given us cause to despise any of those His creatures on whom He hath not bestowed the same bodily figure, or the full possession of the understandings, which we enjoy.

The collection, in a word, which the charitable old man gathered with so much ease, was for the necessities of one of the canine inhabitants of the city ; and as my guide learnt, as we passed along, by the remarks which were incidentally made, for an especial case of one of the females of the species, whose lately-produced little litter had brought her to the verge of starvation, which should involve a half a score, at least, of both sexes of her kind, in equal perdition, without this timely interference for their preservation.

It is impossible to contemplate this little act of humanity, without being forced into considerations, that show to abundant disadvantage, the character of the feelings for the lower animals of the creation which prevail among Christians gene-

rally. If we were driven to seek a parallel among ourselves, whom we deem the highest civilized and the most enlightened among the nations, we can perhaps recall no equal instance of this species of tenderness, with that which is above recorded. Yet have we, even apart from our religion properly so called, not wanted the incitement to the same practice of humanity, and especially by our great author, whom we regard as the historian of nature, and whose characters we deem the illustration of her hidden truths. And who that hath been subjected to "the uses of adversity," hath not felt commiseration and "natural pity," even for the creatures that we kill and devour for our subsistence.

And have we, then, really no record among men whose very code of moral law was received from the hand of the Creator, and the very essence of which, is universal and perfect charity—no register of the habitual practice of such humanity—no example that might be advantageously placed side by side with this instance of refined sensibility and tenderness among Mussulmans. It is impossible, that any feeling should here be supposed to prevail, beyond the desire to show, that good may indeed be got out of everything; and as, here, or elsewhere, the occasion may arise of making other use of the code in which these humane feelings among the Moslems originated, than that which has been

now done, a few words at the present moment may perhaps not be ill adapted to beget that respect for the volume, the want of which, arising out of pure ignorance of its contents, could not tend in any way towards the earlier substitution of that better scripture which we possess.

It should, indeed, be a pleasing reflection, that in that volume which is deemed sacred by so fair a portion of mankind, and which is founded upon our Sacred Scriptures, which are, therein, at least, acknowledged divine, and to be the will of God, until abrogated by another revelation, any portion of the essence or spirit of that from which it is composed, should remain, not only generally, but even definitely, taught, and in a manner which, as we have seen, has not failed in its practical effects, and which, at least, should be adapted to open and prepare the human heart for that universal charity, which our religion upon better authority enjoins. He who is imbued with a deep sense of the unity of God, and of the importance of every work of the Creator's hand, even, to discover that the lower creatures which He hath formed are yet objects of His care and regard, can want little but the raising of the veil of ignorance, and the possession of the inestimable blessing of social liberty, the source of all our own enjoyments, to be admissible into the more select family of civilized man.

It is sufficient, that it has been hinted with scarce the liability to misinterpretation, that a Christian may learn humanity from a Mussulman, a student of the holy Scriptures find definite application of its laws in the scriptures of Mahomed, and even in the practice of all the believers in the divine character of the Arabic lawgiver's mission. And since thus much has been said, it may be even at present incumbent that we should just open this wonderful book. A more fit occasion, indeed, could scarce occur, than the above considerations afford us; nor, a better page present itself, than that which should have engendered this high species of humanity in the Mussulman mind. The text is short. After the promise of the resurrection to mankind, it runs thus:—

“There is no kind of beast upon the earth, nor any fowl that spreads its wings in the air, that shall not rise again at the Last Day. We (that is God) have omitted nothing in the Book of the Eternal Decrees. All creatures shall be re-assembled on that day.”

In fine, the Koran proclaims, in the name, it may be profanely, of the Almighty, that the spirit of every living thing, as the soul of man, is immortal, and to which doctrine there seems, at least, no contradiction in the Sacred Scriptures; and, were the declaration not made in the very

pretended words of God himself, rather than by way of exhortation from the Prophet, we might, in the perusal of this passage, have been struck with yet greater admiration of this humane and truly Christian spirit, successfully promulgated, and practically triumphant.

CHAPTER XX.

THE GREAT SLAVE BAZAAR.

RETURNING from these remarks, to the time and little incident which gave rise to them, we may now proceed with the relation of such matters of fact as presented themselves, as we continued our tour and our researches in the great Mussulman capital.

My own feelings had not recovered from the deep impression of veneration for the Koran, which, at the moment of recalling this act of humanity, has produced the above partial remarks upon that strange compound of evil and of good, when we arrived at the very public mart for the sale and purchase of human beings, the Great Slave Bazaar of Constantinople.

I would now relate precisely what we saw there, and by and by take the opportunity of making a few further observations upon the Book in which

we have found so much good, and of placing it, in its general tenor, upon the scale, and at the value, to which it may seem justly entitled. Whatever might tend to a right understanding and appreciation of the Koran, should favour the interests of truth, of Christianity, and of civilization.

I had put off going to this place of universal interest with the traveller, until this time, by the advice of the dragoman, who had diligently sought such information concerning the sales, as should enable us to select a day on which we might see the market the better furnished with its human merchandise, in point, especially, of colour and female beauty ; and, as the white ladies, although they should be ever so abundant, are not every day exhibited, and not to every one that is known to be attracted by mere curiosity, it was desirable we should not miss the day on which they might, if at all, be seen.

The hour had now come, however : and after passing out of a populous street, we turned into a narrow passage, replete with coffee houses and shops or stalls of an inferior description, and at the termination of which stood the gate of the human market. There was no guard posted at the entrance when we approached it ; and, it seemed as if no one watched the passage of many

we saw pass in and out; and we advanced to the gate, and would have crossed the threshold, when an old grey-bearded keeper of the way, whom we had not before observed, that sat, after the manner of the Turks, at the foot of the right hand jamb of the gate within, stretched out his staff of authority, which was of some six feet in length, as a warning to us not to enter, and which we did not fail to respect.

A conversation now took place between the dragoman and the keeper. The old Mussulman informed my guide, that no Frank could at present be allowed to enter, unless by special permit, nor indeed, at any time, for the mere purpose of inspecting the bazaar; but when the Armenian but hinted to him, which he presently afterwards informed me that he had pretty plainly done, that the Frank under his conduct was of high rank in his own country, the old fellow only begged us to retire where we could remain till the sales had commenced, which he said might occur in the course of another hour; and, during which time, he added, he would consider of the best means of admitting us, in order to our being subjected to as little observation or inconvenience as possible. We, therefore, retired to one of the neighbouring coffee-houses above mentioned, in the little passage between the longer street and the entrance

to the market, to await the good pleasure or power, of the so-easily corrupted guard.

We had not any of the difficulty in entering this coffee-house, that we had experienced at the threshold of that, at the door of which we had been content to seat ourselves, in the quarter of the city that lies upon the banks of the Marmora; and as soon as we were seated, myself upon the divan, and the dragoman at my feet, coffee and the chebuck were brought to me, but not the same to my guide, who thought it not proper on this occasion, to assume or accept the honours of that equality of rank which the enjoyment of these luxuries places indifferently upon all who use them in the company of one another. The distinction was one which upon ordinary occasions, I had not found convenient or agreeable, and had not been solicitous to maintain. "Some are born great, and some have greatness thrust upon them." And if a traveller, born to high station, might do well sometimes to forget his accustomed honours, one not inured to bear its burdens, should yet learn to support the inconvenience, whenever there might be sufficient motive to counterbalance the pain of any restrictions upon the choice and freedom of his actions.

As we sat in the coffee-house we saw numbers of women of all shades of complexion except

perfect white, and still more of boys and girls, pass by, in larger or smaller parties on their way, under charge of no other guard than some unarmed dealers in slaves, and their assistants, several of whom were Jews; but we saw a very few men enter, and none with any shackles or restraints upon their full physical powers.

After about an hour passed in the negative species of sensual enjoyment of the sober cup and the chebuck, during which I heard but a few words uttered, which I found to be a brief observation upon the curiosity exhibited by the Franks, we returned to the gate of the bazaar. We were now admitted without further difficulty; and as this was the only visit which I made there, it is the more easy to give an exact account of what we saw, or such, as should be at least, free from the effects of the false light in which every custom, however detestable, after sufficient familiarity, is too apt to be seen.

The slave bazaar, or market, occupies an inclosed space about the dimensions of one of our smaller squares, and has but one entrance. It is furnished with buildings on every side, of but one story in height; and, in front of these, there is a broad colonnade, the floor of which is a little raised above the level of the ground; and this is kept distinct from the centre part of the enclosure by a

low dead balustrade. The departments severally, seemed for the most part, all to have but one chamber, which we observed to be furnished with nothing but benches of stone and of solid clay; but they have each, also, an ample window, or aperture of lattice work, in front, to admit the light and air when the door is closed: and there are, generally, both high and low benches beneath the windows without the cells, and seats also on the side of the balustrades before mentioned, standing between the supports of the colonnade, some of which are cushioned for the accommodation of the Jews and other venders by whom they are properly occupied. Besides these accommodations the centre space is furnished with high benches or tables, as well as low seats. But we may now proceed to some particulars concerning that species of living merchandise with which the great mart is furnished, the condition of which might not be, in any sort, very easily described, without the little sketch which has been thus given of the localities above enumerated.

We walked, together, directly into the area of the human bazaar; yet, not into a scene of confusion, such as I had been prepared to expect; but into the midst of an orderly assemblage of keepers, buyers, sellers, and exchangers of human beings, their commodity, that, could we forgive the

violation of the highest moral obligations of man to his fellow, and forget that the wares that are here exhibited, are even our fellow creatures, we might offer as a pattern to the managers of the more noisy places of exchange in most parts of Italy at least.

The victims of barbarity were arranged like any other articles of merchandise, according to their relative quality and value, which are regulated, chiefly, by their time of life, and the degrees, of strength in the men, and of beauty in the women. There were proportionably few women in the centre part of the bazaar, around which we first walked, of a marriageable age, yet sufficiently young to be of much value upon the chief grounds of their worth, though there were many samples of children from six or seven years of age—from the little negro, to the better favoured habitant of the Upper Nile.

The greater part of the women that were exposed in this part of the market, were sitting in small parties in double and single rows, at intervals, upon the ground beneath the balustrades which front the colonnades; while, the few men that were here, sat with less regularity, at the feet of some platforms or tables in the centre, upon which the greater part of the boys had been placed, that they might be the more conveniently exhibited and examined.

We did not stop until we had penetrated some distance into the market; for my thoughts had been engaged in comparing the picture which my expectation had drawn, with the impression made by the whole scene now before our eyes: but it was not long before the dragoman began to interpret what the old fellow who accompanied us was able, or thought proper, to communicate concerning the scene around us.

The first party to which we stood opposite, was a group of negro women. About eight or ten of them were seated and veiled, while one or two were standing upon their feet, with face, arms, and a part of the legs bare, as a broker Jew was setting them off to the best advantage to a Mussulman, who was closely examining them with a view to their purchase. They appeared, for the most part, to be women of full age; perhaps none under twenty-two or three: and from the sort of inspection which they underwent, it was evident that strength, and fitness for some laborious occupation, were the qualifications which regulated their value.

The honest merchants, seemed to be too deeply engaged with their business, to take any notice of our presence; and, as we stood by their side, I wished to collect something like a connected dialogue, from the words that passed between them

in the course of their negociation ; but these were so few, and so disunited, that I found it, by means of an interpreter, impossible ; besides, that we had some difficulty to get the old man who conducted us, sufficiently to protract the time of our stay, at the particular spot of the mart, which was the scene of this honest negociation. We learned, however, with certainty, that the negresses were a portion of a late importation from Egypt ; that they were untaught in any art or handicraft, or any labour whatsoever ; and that the Turk who was now bargaining for one or two of the strongest, wanted them, to sell again in one of the provincial towns ; and that one, at least, of the prices asked for a fine strong woman, was two thousand piastres, or between fifteen pounds and twenty pounds, sterling. They were perfectly dressed, except shoes and stockings, which made the purchasers' manner of examining their arms and legs appear the more particular, though it scarce could be said to pass the bounds of that strict decency which the Turks usually observe. The Jew exposed their legs to the knee, and the Turk, severally pressed them, thence to the ankle, making the women that pleased him best, stamp upon the ground and walk a little, that he might the better judge of the firmness of their joints, and of their strength and activity.

But the arm, which was next exposed for inspection, underwent a more minute examination, though its force was not so practically attested. After this, they were made to bend backwards and forwards, and place themselves in several attitudes, that might the better discover any crack or flaw that might be either the result of accident or a natural defect : and all this they appeared to go through with the indifference that an irrational animal might have manifested, or that might be consequent to a matter of business in which they had no interest. But their position was probably by no means new to them ; for, unless they were a part of the produce of the very last slave hunt of the good soldiers of the renowned Mahomed Ali, and sent at once to Constantinople, very probably they might have passed already through several hands, in the same manner they might now pass through those that so carefully examined them. There was not the least gloom, in the countenance of any of the party, while several joked and laughed, diverted, as I supposed, when I observed their merriment, by their speculations concerning the result of the bargains of which they were the direct subject : but I was much amused to find from my guide, who communicated what he had learned, with great caution and delicacy, that my grotesque self

and dress, had been the objects of their unrestrained pleasantry.

We next turned towards some morose, sulky-looking, negro men, all of middle age, and who, we were informed, had been long in the country, and were sent into the bazaar to be sold to pay a debt which their present master had contracted. But above these, upon the tables before mentioned, sat rows of boys, all of whom, who were not the immediate object of the inquiries of some one who came there to purchase, were amusing themselves with playing tricks, and in emulating each other, in jumping up and down from the tables, and in other such infant pastimes; and they appeared as happy as any school-boys might be, when relieved for a moment from the irksome restraints under which they pass the more important hours of the day.

We had not yet seen the more choice samples, that these dealers had to exhibit of their proper merchandise; but as we came upon the platform beneath the colonnade, which, as above said, makes nearly the entire round of the bazaar, we found ourselves mixed with the many venders and purchasers that were here making their bargains, several of the latter being ladies, all apparently elderly, and one that was veiled after the manner of the Armenians, most certainly so. As we

moved on, and had a better opportunity of making a few observations and some inquiries, we found a great proportion of the purchasers were the domestics of the higher classes of the Turks.

In front of the first apartment, opposite which we stopped, eight or ten negro girls were sitting, upon high benches ; and we were informed, they were a choice portion selected from the last importation, the rest of which, consisting of some of both sexes and all ages, being distributed about the bazaar. The old fellow in whose custody they appeared, or whose property they might be, had at least dressed them out, to exhibit their persons to the best advantage ; and several of the girls, whether by accident or not, unveiled to us before it was required. I had seen pretty negresses in another part of the world, but was not able to distinguish any beauty whatever, in any one, of about a dozen which we saw unveiled, of those now before us. But the good merchant had placed himself in a situation the most convenient for observing the effects which his carefully-disposed living wares might make upon those who came to purchase. He was reclining upon a couch by the balustrade which forms the front of the colonnade, immediately opposite to his dark sample of the *fair* sex in which he dealt ; but he did not rise or seem to take any notice of us, when we stopped,

to look, at least, upon his goodly specimens. There was not, certainly, the same indifference about these, that we had observed to prevail with the greater part of those that we had already seen ; and, I was in the act of requesting the dragoman to put a few questions to one of them, by way of calling forth some action that should be indicative of their feelings, when the old keeper, who still accompanied us, touched one of them on the knees with his staff, at which the damsel, so far from exhibiting a spirit of patient submission, tossed her head with a most indignant air, and scolded, in accents of which neither he nor the Armenian understood one word more than I did myself. But it was the natural language of passion, and needed not the aid of art to make its purport comprehended.

At the next division, two benches, one above another, beside the door of the cell or inner apartment, were replete with a similar sample of the same sex ; and several negresses were here standing upon a lower bench, undergoing examination, but not precisely of the same kind as that which we had seen applied to those in the area of the market.

We do not, even, in Christendom, choose a wife for the same qualifications that we choose a domestic assistant : and whether the purchasers were

principals, or, as it was more probable, only agents in the traffic, they seemed not unobservant of, or insensible to, the comparative charms of these children of the sun. As the girls stood upon the bench, they examined their ankles, and then made them expose their bosoms, which, as this portion of their figures had probably never been covered till now, might be no great violation of any such idea of delicacy as the most sensitive among them could understand. And, as none can be insensible to the impression made by symmetrical harmony and beauty of figure, even under a complexion of Africa, at least it was not so shocking to see the young creatures inspected, and hear them questioned, as women, as to behold them, only considered, and treated as mere beasts of labour and burden.

A little further, and there was a mixed group of women of a sallow complexion. These were not newly imported, but were all merely sent to the market to be disposed of, for account of their masters; some being sold for faults, some for the necessities of their owners, and others to make room for younger beauties, which they had left in the harems. Of these, all might be said to have, or to have had, some portion of beauty: but there was nothing in the countenance of any of them, that indicated either the cheerfulness or the impatience which we thought we had hitherto per-

ceived. Some appeared, indeed, if this index of the mind point always right, melancholy or sorrowful ; yet none betrayed any signs of deep grief. But if so poor an opportunity for observation might enable a stranger to form any judgment, the prevailing feeling, with these, as with the negroes, was indifference. I understood their prices to vary from three hundred to four hundred dollars, according to their ages and their beauty.

A little further on, there were some stout negroesses sitting ; but while we were looking upon these, one of the Hebrew dealers, called to a woman of a different colour who had been seated within, and whom we had not seen, to come forth unveiled ; and the summons was as soon obeyed.

A fair Abyssinian now made her appearance. She passed over the threshold of the cell with the unsteady step of one that was ill, or under the pressure of such mental agony as deprived her of perfect consciousness of what was passing. Fortitude, the power of the soul by which her sex have often conquered the more terrible judgments of fortune, under which men, whom we see superior in active rather than passive virtue, have bowed down the head and yielded up the spirit, was plainly struggling with disadvantage against the feelings that should be natural to every human being, when subjected to cruel insult, and to a degree

of contempt scarcely shown by the same monsters, to creatures beneath us in the scale of the Creator's works. She seemed, however, as she felt the full effects of the air, a little to regain her self-possession; and she seated herself at the corner of the form without. It was the first moment that I saw the bitterness of slavery; and who is there so immovable, that would not have turned from the reality, with at least as much sympathy as that which possessed our great sentimental writer, when he turned from the picture, which his fancy, when awakened by the poor bird in his cage, had so sensibly presented to his mind.

When the slave had seated herself, I informed my Armenian guide, that so much her appearance had interested me, that I was very desirous of knowing, if possible, her history, or at least so much of it, as immediately related to her being now here: and while these inquiries were making, I perceived distinct changes come over the countenance and the features of the fair Abyssinian, which partook less of the self-possession which seemed a moment before triumphant over sufferings, which might be such as no physical appliances or tortures could inflict. What did she now indeed feel? What was the character of those feelings which her expressive countenance portrayed? What should be the passion that was

bursting within her? A little tale, which embraces the principal incidents of her history, as it was related by the communicable Hebrew, is the only explication that could be obtained.

We were told by the good Israelite, that she had been brought from Abyssinia, at the very age of first womanhood, and, that she was, at least, among the two or three first taken into the harem of a young Bey, for whom she had been bought at this very market—that she had there remained, about fifteen or sixteen years—that, however short the period that she had been the special favourite of the harem, she had lived happily enough, even amidst younger favourites, until now—that she had been sent for sale, by him whom she had not seen since she heard the news of her cruel fate—to be sold for his account!—that this was the third day of her exposure for that purpose—that no one had offered to purchase her, although she was to be sold for whatever might be obtained—that the nominal price which had been put upon her, was the same as that which was asked for the young negro girls with which the Jew had placed her, and she had nothing to hope but their common fate, which is, usually, to perform the meaner domestic offices, or to attend upon younger beauties in such an apartment as that which she had doubtless so long adorned. Yet she could not

but be beautiful still, in the eyes of every one whose natural feelings were not weakened, though the excesses that are practised by the more faithful of the children of their most amatory prophet.

It was not necessary to know any more of her history, to account for the feelings that had been visible in her countenance when she came from the cell. From the secret contemplation of excess of degradation and misery, her mind had been suddenly awakened to the near prospect of its reality. It was impossible to dwell longer upon a case of such shocking interest; and we passed on.

As we proceeded, we came to a stall, unfurnished without, with any victim of the barbarous traffic. But I perceived a white or nearly white woman within, who was sitting upon a stone or mud bench, dressed and veiled after the manner of the Armenians, and with a young child in her arms. She sat directly opposite the door; and, with her head bent, she seemed to have her eyes fixed upon the ground. But as we approached the entrance of the cell, she raised her head and regarded us; yet it was but for a moment, and she resumed her former attitude. The Jew vender would have called to her to come forth, as had been done with the other; but I had seen enough, and did not wish another of her kind to be tortured before our eyes. We had already—though

she had no chain—seen the iron of inhumanity enter her soul; and I merely requested the dragoman to discover what he might, of her history, also.

The vender, who had been sitting, with his chebuck, upon one of the cushioned benches opposite the cell, and had risen when we approached him, believing that we had no other object than curiosity, had now returned to his seat, and resumed his sedative occupation. He was at first unwilling to give us any of the information we required; but upon my guide hinting to him, which he did not at the time inform me, that although I was certainly not there for the express purpose of dealing, I might, notwithstanding, authorise him to return to purchase her, he became so communicative, that, with special permission of the keeper, we sat down for a moment beside him, when we learned that, with his instructions for her sale, he had been informed, that she had been brought from the Euxine coasts about a year ago, and sold in this bazaar for the harem of a young Basha of the city, who never kept any of his female slaves after they became mothers. Her price, with her child, was five hundred dollars. But before we left the stall, the Jew informed us, that if she should remain for a few days on hand, she might perhaps be bought for something

less. I merely inquired, after we learned this, whether instances of such excess of inhumanity, were common, and was answered by all the three Turks to whom the question was put, and I believe truly, that they were not.

We now came to some apartments, closed, and without any benches without. In other respects, they appeared to be like those we had before seen. These we found to be the depôts of the pure white female slaves of the younger sort; and that they now contained several lately brought from Georgia; but we were disappointed in our expectations of seeing them. Those in whose custody they were kept, seemed to be strictly charged, from authority, that might not be with impunity despised, not to expose them to the view of any but the domestic of a Turkish Basha. They were but encaged, however, within open lattice-work, through which they might at least perceive us, though they were hidden from our view: and we distinctly heard some of them whispering and chatting, and some indulging, as it seemed to us, in a suppressed laugh. But whether this gaiety, if they were indeed gay, was caused by the appearance of the Frank, or, as from all I heard, I was led to conjecture, arose from a little jeering, one with the other, upon the prospect which every visitor that

passed by their den, presented to their young imaginations, it might not be determined.

These were all the observations that it was in my power to make at this very centre of horrible interest in the Mussulman capital. But there is another class of slaves at Stamboul, few of which, I was informed, are at any time sent here. These appear to consist chiefly of Circassian and Georgian girls, which have been purchased in extreme youth from their own parents, and brought up and educated by the Jews, who cause them to be taught to dance, to sing, and even to play upon the piano-forte and after sell them at great prices, and even, often, it cannot be doubted, in their virgin state.

After this little experience and information concerning the most interesting portion of the commodities of these dealers in human flesh and blood, we turned our backs upon the iniquitous scene, and returned to Pera ; but it were difficult to close this chapter, without a few such observations as may seem apposite to the details which have preceded them.

One of the more remarkable features which distinguish the Asiatic, or the Mahomedan and the idolatrous races, from the European Christian people, is the vast inequality which is found in the proper moral elements of the national institutions which have been productive of the several degrees

of civilization which we observe to obtain in the social as well as the intellectual history of the one and the other. Among wholly barbarous people, such as the races of Asia which inhabit those immense tracts of the globe that lie between the countries under Mussulman dominion, and the western shores of the great Pacific Ocean, the institutions whose links encircle and bind men together in society, are in the highest degree infirm and uncertain, usually conceived in the midst of confusion, established by violence, sealed in the blood of a weaker party, and perpetuated by some one engine or other, of unintermitted outrage, or of fraud or terror. But if we take a review of those societies of men, which, in a moral sense, may be said to maintain a position between that degree in the scale of intellectual progression at which we ourselves have arrived, and that of the most barbarous people, we shall find the condition of such as hold the middle place between these extremes, more or less dependent upon some principle, which, although it should or should not have attained the highest degree of good to which the elements which compose it may be susceptible, would be the more dangerous to interfere with, in proportion to the value of the institutions which should be found thereon established, the total subversion of which would be risked, with the

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whole frame of established society, by any great or sudden change, before the best means of success had been advisedly determined upon, and at least the probable results ascertained.

We could scarcely, therefore, fall into a greater error, under the influence of the most benevolent feelings, than that by which we might be led to the application of contrary principles or elements, to different societies of men whose condition we would ameliorate, in the vain hope of finding them in every case productive of the same effects and success; and these considerations should teach us to institute such inquiries, wherever we would extend our charities, as may permit us, in all cases, to form a just estimate of the advances in civilization, or the progress that has been made towards that state of society where the law is respected, justice administered, merit, both in a moral sense and in the exhibition of genius rewarded, and offences fearlessly punished—in a word, to discover where those institutions prevail, from the wise or vigorous administration of which, is usually regulated the proportional amount of national happiness which any people attain, or the degree of misery to which they may fall, lest we undermine the basis of what time has sanctified, before the plan and the material are ready for the erection of the new moral fabric we would establish. Deficient

in this species of knowledge, we cannot indeed, venture one step in any attempt to raise the condition, or mitigate the sufferings, of men in any state of society, without mingling the most contrary principles, and incurring the risk of wholly destroying what has been productive of many degrees of good, before we are able to supply its place, by more effective means to happier results.

It may, now, not give offence, to be more particular in this reference, for the purpose of aiding our search for the means of making a proper estimate of the real good or evil which may be said to exist, in that state of things of which we have just seen some practical illustration; and to be most brief, we may in one word, regard, as the chief element and great principle, upon which all the institutions of this semi-barbarous people are based, and all as they exist in their several varieties, among all the nations bordering upon Christian Europe—the Mussulman religion—by special licence of which, slavery exists, and is a part, not only of the law of the land, but of course of the supposed Divine Law also, and a part, the abolition of which could not be effected without rooting up the very foundations upon which have been constructed, all the social institutions, and every other principle of order, and upon which rests such degree of national happiness, as is to be found in these demi-civilized states.

Now, if we are, indeed desirous, as it should become Christian men, to do all in our power, really to ameliorate the condition, and mitigate the sufferings of the Mussulman people, we shall at least, hesitate, before engaging in any attempt to introduce change, until we shall have well ascertained the adaptation of the means which it is proposed to employ, to effect the desired end, lest the very first step, should have a tendency to overthrow the established order of things, only to plant in its place, the broad standard of irreclaimable disorganization and barbarism: in a word, to re-establish the law of violence and the reign of terror.

Solemnly to propose any means, as better adapted than any other hitherto suggested, to effect so great an end as the civilization of the half-barbarous people that border on Christendom, would appear presumption in one who should have no stronger claim to attention, than might arise from the supposition of any importance that should attach to the observations which appear in these sketches. It is proper, therefore, to limit these remarks, to a mere opinion concerning the inadequateness of whatever has been hitherto undertaken, whether through Christian zeal, or benevolent political efforts, for the attainment of so mighty an end. All that has been effected through the first of these motives, has been no

more, under the most favourable circumstances, than the inopportune introduction of knowledge, to perish like seeds sown upon some barren soil, or, where hope has attended the first scattering of the truth, to produce fruits that have degraded and disgraced the Christian name: while the efforts of political benevolence, have been at least as ineffective as those of Christian zeal.

CHAPTER XXI.

EXCURSION UPON THE BOSPHORUS.

ALL the historians whose works have embraced the history of any of those nations or people that have successively inhabited, or held possession of, the country through which the remarkable canal of the Bosphorus conveys the surplus waters of the Euxine or Black Sea, by the Propontis to the Hellespont, till they mingle with the lower waters of the Mediterranean, have been more or less explicit concerning its importance, its situation, and the scenery which its shores exhibit ; and, many accomplished travellers in the East, have been particular in their descriptions of this famous strait, while they have thrown some useful light upon obscure passages of history by their learned or scientific researches. But the present aim does not exceed the humbler purpose of making such a reference to the mere scenery of this important

canal, as neither haste, nor any other reason might excuse being omitted, by the most indifferent or unobservant traveller, and the most opposite to those whose capabilities have been as much greater as their objects have been more worthy.

The traveller, at this period of his sojourn or his researches in the capital of the Ottoman Empire, will have alike overcome those perplexing reflections, which cannot fail, in any case, to oppress the mind of an European Christian, upon his first familiar intercourse with the people of a Mahomedan country, and some slight idea of which, may possibly have been given in the preceding pages; and it is probable, also, that his mind will before this time, have been diverted from such associations as we first cling to, as we recal to mind, some remarkable eras, in the world's story, and that especially, which saw Christianity firmly seated upon the imperial throne, with all the great consequences of that event, as well as the overthrow of the religion of civilized men, by that wonderful moral engine, that has operated with such astonishing power upon the minds of many nations, and had such great influence over the destinies of so large a portion of the human race.

It was an hour before the break of day, upon a clear and propitious morning towards the end of April, resembling the finest we may enjoy in the

month of July in the north-west of Europe, when my Armenian guide called to inform me, that the red sky of the preceding evening had induced him, conditionally, to engage a caïque to attend us at Galata at the present hour, and that, as the heavens had fulfilled their assurances, he doubted not, that the boatmen were at this moment in attendance at the water side.

I inquired, only, whether they were Mussulmans that he had hired; for I had by this time conceived, indeed, so good an opinion of the followers of the Prophet, that I would not upon any account have spent a day in the society, or under the conduct of, Jew, Greek, or even Armenian, that might as easily have been passed with a party of "true believers;" and finding that my guide had anticipated my predilection, his choice lying between Mussulmans and those of his own faith alone, and that he had engaged to be at the place of embarkation, or to send a negative an hour before day, I arose and prepared immediately for the voyage.

We broke our fast, only, by a cup of coffee, before leaving the hotel; after which, we descended to Galata, where we found the rowers ready seated in the caïque, and awaiting our arrival. The good Moslems were dressed with their coloured vests, large short sleeves, and the usual Turkish trowsers,

all of clean and absolutely bright white cotton, with red slippers, and their turbans on their heads, and they welcomed us with the Turkish boatman's accustomed happy, yet silent, smile.

Our *caïque* was of much larger dimensions than those which ply for the mere passage of the river, and gaudily, rather than tastily painted, and decorated; but she was so comfortably furnished with the softest cushions and pillows, that we were able to choose any position, from that of sitting, to that of lying at full length upon the seats or at the bottom of the boat.

We immediately embarked; and pushing into the stream directly opposite the Seraglio, readily cleared the few ships that lay at that part of the Golden Horn; and, keeping nearer to the European, rather than the Asiatic shore, for it is necessary to be near the one or the other in order to avoid the full force of the current, we proceeded, by force of six oars, to make our way up the stream of the famous canal.

The new day, as we had issued from the busy part into the Bosphorus, was just at that point, when, as it might be described in the language of fancy, the darkness is melting away before the approach of the morn; and as each minute blotted out a cluster of brilliant fires from the firmament of heaven, some terrestrial object newly broke

upon the vision, until full day placed before our eyes, the splendid scene, which the shores of the two continents, the extreme promontories of the two quarters of the globe, at once exhibit to the view of the spectator.

There cannot be any spot on earth, where the powers of nature and art have more happily combined their efforts in the production of one magnificent scene of perfect grandeur and beauty. The blue mountains, the green hills, "the cloud-cap'd towers, the gorgeous palaces, the solemn temples," with all that appertains to them, are perhaps no where else brought together, as upon the Bosphorus, to form one "substantial pageant," one connected and perfect whole. •

Proceeding up the stream, the first striking independent object upon which the eye rests, is the new Palace of the Sultan, situated about a mile and a half above the suburb of Pera. It is a light, extensive building, bearing very little resemblance to any of the palaces of our western sovereigns; and as I wished to take a nearer view of it, we approached as close as the good Mussulmans could be prevailed upon to carry us, or indeed, as might be perhaps consistent with proper respect for eastern exclusion, as well as regard for the consequence of the violation of Mussulman customs or laws. It is not a perfectly regular

building, but has distinctly three departments, of which the centre, as the Armenian had learned, is that which the Sultan, while there, properly occupies, while the right wing towards Constantinople, is appropriated to the officials of the court, and the left contains the harem. The extensive edifice is fronted by a handsome quay, upon which a guard under arms was posted as we passed. Along all the line of the windows, there were none without a close lattice frame, as in all other Turkish houses, which left us without a hope of seeing so much as the shadow of a female form.

It was natural that the thoughts of a Christian European should be here occupied with reflections concerning the condition of the imprisoned inhabitants of this Turkish palace; but all that I had the means of learning, was, that the Sultan's full harem should contain about three hundred ladies, more or less, and that the present youthful sovereign, which should not lessen him in our esteem, had been very successful in his efforts for the renovation of the dwindled population of his dominions, having already above one hundred and fifty children, begat at the pleasant rate of thirty per annum. But the last good news of his Highness' harem, it seems, was the arrival of a beautiful Georgian, which had been reared, cared for, and

instructed in all the arts of pleasing, by the mother of the young Sultan, who presented the precious offering to her happy son upon his last birth-day.

The Sultan's harem, is not, however, all composed of birth-day presents; but, as it is well known, chiefly of slaves, purchased by his agents from dealers in captives from the countries of the Black Sea. Georgia and Circassia, it is also well known, furnish the most beautiful. When any beauty of extraordinary value is brought to Constantinople, the Grand Signior is generally advertized in time to have the best occasion. A great many of the ladies, however, are presents from courtiers, and others who have received or expect favours from his Highness.

In reference to the effects of the enjoyments of the harem in more important relations, they may be looked upon, as the lethean draught which is administered to the Sultan, to engage his time and divert his thoughts, from what we might suppose should have been his serious and proper occupations. Thus, while other monarchs are employed, be it for good or for evil, in directing the affairs of their Empires, the Grand Signior, forgetful of all save the pleasures of the palace, is found buried in the midst of the profoundest sensual enjoyments, and occupied with the frivolities of the harem and its childish inhabitants.

If we call things, then, by their right names, it will perhaps be found just to say, that the Sultan is little better himself than a slave. And, that he might not obtain his freedom, religious reasons are discovered, why he should be interdicted the use of a foreign tongue : so that, at the age of ripe understanding, he has no means, if such desire have ever troubled him, of learning any thing certain, concerning the history or present state of the world, and the relations which he bears to foreign potentates, and those that his subjects bear to the people of other lands ; for in his own tongue, there exists no work that might by possibility enlighten him upon the subjects in which it is most important he should be above all things learned : and such, indeed, is more or less, the condition of the persons of distinction both about him, and throughout the empire. And need we search any further for the cause of the decline, and the wretchedness of the Turks ? For, what should we expect, where learning and communication with Christians, are held to be equally baneful and contaminating, while those who possess any knowledge, or enjoy any power, rest their security for its continuance, or for the enjoyment of their wealth, or whatever benefits they may have acquired, upon the conservation of the ignorance and low estate of the people.

In the mean time, we continued to stem the current by the force of well-plied oars, until we reached the village of Ortakeon, about three miles above the outer confines of the suburb of Pera. The entire shore of the Bosphorus at this point is occupied by villages, and the palaces or country seats of the Bashas. Here we landed, and breakfasted upon fish, eggs, fowl, fruits and other luxuries, served in the Italian style, at a house which is frequented by the dependants upon the ministers from foreign courts, who pass up and down the canal between the capital and the pleasant seats of the Ambassadors, which we shall presently attain.

The Bosphorus, at this point, is flanked with towers on either side, and after you pass these, bends a little towards the left; and its banks, as you proceed, are found less abounding in gardens and Turkish villas, and the land, which is now generally higher, exhibits less fertility and cultivation; and, as the passage a little contracts, the current is here stronger, so that our advance was less rapid: and it was not until two hours after mid-day, that we reached the village which we designed to attain.

Therapia, is delightfully situated within an inlet upon the European side of the Bosphorus; and, although it had lately suffered by the destroying

element whose ravages are so common and so fatal in Turkey, merits our admiration, as a retired and romantic spot. The Sultan has a palace here, which was now undergoing repairs, and preparing for his reception; and it is here that the several European ambassadors have their country residences. That of our own representative, which had been among the rest, had at this time, however, been given up; though we learned, that his British Excellency was in treaty for another which was shown us. We passed through the ample courts of that of the French ambassador, into the delightful grounds attached to it, lying in the rear. His Gallic Excellency was not at this time at his seat: but there was no difficulty about admission; for, whatever the faults of his mercurial countrymen, want of politeness, whether to foreigners or their fellow citizens, is certainly not among them. From a hill within these grounds, we had a noble view of the remaining portion of the Strait, and of the Black Sea. The spectacle is of the grandest description, but presents too little cultivation or fertility to be compared with the unrivalled scenery of the Bosphorus nearer Constantinople. Directly in front of us, beyond the Strait, the view was only bounded by the dark line which marks the limits of the prospect over the sea, while a vast region of hills was to be seen, extending in

the direction of the south, as far as the Mount Olympus of Asia Minor, whose blue summit was hid from our view, by the clouds which hung over the intervening heights. From the gardens of the French palace we returned to the village, and after taking a hasty meal at a sort of hotel, supported like that above-mentioned at Ortakeon, we re-embarked and rapidly descending the current, arrived at Pera about two hours after night.

CHAPTER XXII.

ST. SOPHIA—MAUSOLEUMS—VISIT TO THE MOSQUE
OF SOLYMANIA—OBSTACLES TO THE SPREADING
OF CHRISTIANITY.

JUST after our excursion upon the Bosphorus, the particulars of which have been made the subject of the last chapter, I was occupied, for several days successively, in inspecting such of the standing relics of antiquity at Constantinople, as have been at all times, among the greater objects of attraction and interest, more especially to the learned and the curious traveller, in whose hands every exact and nice observation will be left, while the impressions only, which should arise from the incomplete examination of such as seem most apposite to our subject, for which, indeed, the opportunity alone occurred, will here be made the chief object of attention.

It had been very common, a little before this period, for Christian travellers to obtain the Grand

Signior's firman, to permit visits to the two greater objects of interest in the Turkish capital,—the famous Seraglio, so familiar to us in story, from the time we first listened to the tales of the nursery, and the royal Mosque of St. Sophia, known so well as a Christian temple, from the authentic records, both of ecclesiastical and general history ; but, at this time, a combination of the chief part of all the European Christian travellers at Pera, after several efforts, failed, whether through ambassador or consul, or by any other means, to obtain permission to enter either of these noble structures. My Armenian guide, however, succeeded in obtaining of the chief Mufti, at least, liberty to step across the threshold of one of the entrances into the royal mosque of Solymania ; and we once more passed the river or port, and proceeded, first, to make such survey as we were permitted, of the exterior or precincts of the royal residence, and the royal mosque, once the great Christian edifice of the East, and after, as we trusted, the interior of one temple at least of Moslem worship.

We landed at the quay as before ; but, instead of penetrating towards the centre of the city, we took the street, immediately within the gate, which conducts directly to the walls of the Seraglio on the side of the port.

We found the streets in this quarter almost equally deserted, with those which lie at the same distance in any other direction, from the bazaars and the open places in their vicinity, within the scope of which, a stranger would suppose the entire business of Constantinople were carried on.

The Seraglio, it has been already said, occupies the promontory of the peninsular upon which the city stands, stretching into the Bosphorus, to form one side of the entrance into the great strait. It was the work, as we learn from history, of Mahomed II., and is built, as is well known, upon the precise site of the ancient Byzantium; and with its courts and its gardens, it covers a space of nearly three miles in circumference.

We soon arrived at the walls which separate the courts and gardens of the Seraglio, from the streets of the city. There is nothing remarkable in the construction of these walls, save their great height, nor in the gate and grand entrance, which we now passed by without stopping, the Armenian thinking it not prudent to remain to make any further observations or inquiry.

In the immediate vicinity of the walls of the Seraglio, upon one of the seven eminences of the city, and overlooking the sea and the whole landscape around, stands the great edifice of St. Sophia. The once noble Christian temple, is an

enormous gothic pile, built in the form of a Greek cross ; but there is no such open space about it, as might enable the spectator to obtain, at once, a fair view of the details which make up the grand whole ; nor were we able, indeed, closely to examine any part of the building with advantage, as we might not so much as pass within the railings and walls which enclose the scanty courts in which it stands. Thus, this solemn and venerable edifice, in every point at which we are able to contemplate it, near at hand, presents but a mass of crumbling gothic arches and towers, which it is wonderful should still support the enormous dome that still rises from the centre of the building.

The first church of St. Sophia, we learn from history, was a mere chapel, built by Constantine the Great, and consecrated to the wisdom of the uncreated God. But several edifices appear to have successively occupied the same site, and to have been all in their turn destroyed by fire, or demolished during popular tumults, until Justinian erected the stately building which at this day adorns the Mussulman capital.

Within a short distance of the royal mosque of St. Sophia, are to be seen, the mausoleums, within which have been deposited the ashes of several of the Ottoman princes. They are low

buildings, with domes covered over with lead, and supported by columns; but we were not permitted to remain so much as within the vicinity of these sacred depositories of the ashes of departed tyrants; and we now proceeded to visit the Mosque of Solymania, which we had a slightly better opportunity of examining.

The very first view, which we obtain of this noble edifice, is in the highest degree imposing; and as we contemplate the grand pile, we are struck with its general resemblance, in construction, to the great temple of former Christian worship; for, even, as the founder of that institution which turned so fair a portion of mankind from idolatry, to at least the most rational system of any that has appeared in the world, that has not been directly of Divine original—even, as he derived whatever is good in his code, and morals, from the religion which we profess, so did his followers imitate the Christians in the style, and in the magnificence, which every age has displayed, in the construction, and the external decoration, of temples which have been dedicated to the Creator, who neither dwelleth in them, nor regardeth the work of men's hands. Thus, we find the Mahomedan mosque, resembling very nearly that Christian edifice which the Mussulmans had now to purify from the stain of idolatry, which it

might not be without reason, they believed had entered into the Christian ceremonies, and defiled the edifice ; for they saw no more of the worship established by the Author of our religion or his apostles, than as it appeared corrupted by its admixture with the pagan rites, and disgraced by the consequences of the worldly ambition, and the ignorance and tyranny of the clergy. And St. Sophia may be regarded as the archetype, not only of the seven royal mosques, and the rest found in Constantinople, but also of all those which have been raised, at least throughout Turkey.

This great temple of Mahomedan worship, is in form square. It is even of greater dimension than St. Sophia, and appears, at least, to the observer from without, to exceed the grand temple of former Christian worship, from which it was designed, as well in the beauty of its dome, and in the superior symmetry of its parts, as in the general magnificence of the whole structure. To produce such effects, however, as raise our admiration to the highest, when we contemplate the massive building, some obligation is due to the scope given to the genius of the architect, in his freedom from the necessity of constructing a great edifice, in a form which cannot be so well adapted to display at a single view, as much of the build-

ing as should enable us to comprehend the whole in one single idea, without which, the same impression could not be made, at least upon the feelings of the ordinary observer, whether indeed (which it is not here pretended to determine) this be, or be not, the same with such, as a more practised eye and cultivated taste, have enabled to exercise a better and more solid judgment.

The Mosque of Solymania, is at least a superb and stately edifice, so favorably placed, as to show us at one glance its fine dome, its galleries, towers, and minarets, together with its fountains and cisterns, with all appertinents to Mussulman grandeur in architectural design, without violating the simplicity which obtains in the religious ceremonial of Moslem worship.

Thus, we have only to forget for a moment, the effects of tyranny, in maintaining mankind in their brutal ignorance, and shut our eyes to the wretchedness around us, to believe that we look upon a noble offering of the grateful Muse that presides over the liberal art, to the religion through which she obtained her freedom of action, in common with her Sister Divinities which maintain their power over the fancy, if not over the higher faculties of the intellectual and moral man. We have only to look upon the mighty fabric, to be led to ask—can these things be,

without some direct communication from the Creator, to more than have received his entire message; and reflection replies to our inquiries, that we stand amidst a population that have made the first step towards the truth, even to have arrived at a knowledge of the unity of the Deity—the first step upon the path, that, favoured by such an event, perhaps, as that which the establishment, even, of the Christians of the country, in power at Constantinople, might conduct to the introduction of the purer Scriptures, without the shocking idolatry of the Romanist, or so great a misconception of our faith, as to suppose we worship more than one God.

The wide space in which this mosque is situated, is inclosed within a stone wall, which has arched cloisters, in which there are numerous fountains and reservoirs, at which the worshippers perform their accustomed ablutions before they enter the temple. This spacious court is also well paved with stone, and is ornamented with fine trees.

As we passed through the gate which leads to the court of the mosque, a soldier that kept guard, made a remark that had not been very flattering to our vanity, if we had brought with us any portion of that most inconvenient attribute. It was not quite plain what he said; but my Christian guide understood him, after coupling, as is usual

with Mussulmans, the term by which men of our faith are distinguished, with that of the quadruped which we ourselves are, or have been, too often so uncharitable as to couple with that by which we distinguish the unhappy children of Abraham among us—after coupling these two, doubtless in his mind, most apposite epithets, to add, the yet more opprobrious term which we translate infidel.

Thus, we have an instance of the Mussulmans being as wanting in that universal charity which instructs us in the only language by which we can communicate with those of a different religion, as we have the proof that ourselves have been, when we reflect upon the situation of our fellow subjects of the Hebrew faith, whom we accuse of obstinacy, but whom we may, perhaps, by our want of charity have confirmed in their ancient faith, and rejected, rather than sought to conciliate and instruct in the truth.

But it was enough, that the mere mention of the name of the Mufti, with whose hand-writing we were prepared, coupled with an inquiry for the keeper of the interior of the mosque, procured us sufficient respect to prevent any obstruction being offered to our entrance into the great court of the noble edifice.

As we crossed the open space, we saw pas-

sengers passing and repassing from the fountains where they had made their ablutions, to the mosque, and, from the mosque, to return to their dwellings ; but it was not on the Mussulman Sabbath-day, which is our Friday, and the worshippers were not numerous. We observed that they all washed their hands and faces, but not all, their feet ; and that every one as he arrived at the door of the mosque, removed his shoes or boots, or both, which some of them wore ; and leaving them upon, or near, the steps which conducted to the entrance, they entered bare-foot.

We did not at present attempt to follow any of the devout Mussulmans ; but my guide made some inquiries of one about to enter, which led to a brief colloquy conducted in a whisper, which ended in our discovering that it was the special hour of prayer, and that we had, at least a full hour to wait, before we could by any warrant whatever, be admitted within the sacred edifice.

The hour, however, which we had been told we were to wait, turned out to be a very short one ; and we occupied a portion of it, in making such examination as we were permitted, of some mau-soleums situated behind the church, the chief of which, is that of the munificent founder of the noble mosque, and that of the Sultana Solyman's wife.

As we approached the iron railing which separates, these, the most cheerful receptacles of the ashes of the dead that it was ever my lot to visit, we met an infirm old fellow, in whose custody the mausoleums seemed to be ; but upon our demand or request to be admitted, certain doubts arose in his mind, whether our permit extended to the mausoleums, which were not satisfactorily resolved, until several others of his associate guards of the mosque or its appertinents, arrived, and had remained some minutes in council with their aged chief whom we had first addressed. All obstacles, however, were now overruled, and we were conducted, at least, within the inclosure in which the tombs are situated.

As soon as we had entered here, we found ourselves in a thickly-wooded inclosure, in the midst of which stands a building of octagon form, with a dome, and surrounded by an open covered gallery, to which a few steps ascend. We were conducted round this gallery, as several little apertures were opened, which enabled us to obtain a view of the contents of the building, through the grating which was still between us and the interior. We probably, however, saw nearly as well all that we might have seen, had we been even admitted within the sacred little edifice. The two coffins were resting upon solid fabricks, as it

seemed, of stone, and were differently decorated. Both were covered with fine dark cloth, richly embroidered, while that of the Sultan, was additionally ornamented with precious stones. But the apertures were open to us but for a few moments, when we were told, we must not make any longer stay within the limits which we had been permitted to violate, and which my guide was of opinion we should not have passed, had the guardians been of the younger sort.

We had not, however, long to wait, as before mentioned, after our peep into the interior of the Mausoleum edifice, before it was announced to us, that special prayer time was over, and that the Chief Guardian of the great mosque was ready to afford us all the gratification that he was commanded to permit us to enjoy, and which, it was soon agreed between the dragoman and the worthy official, who was a man about the same age as the chief keeper of the Mausoleum, that the little remission of the usual rigour in our favour did not extend beyond a bare entrance within, and quick exit from the sacred edifice.

We were now led by the old Mussulman, to the door opposed to that which looks towards Mecca, in which direction the Mahomedans turn in worship. And this was done, very properly, in order that we might not disturb those

who were still engaged in prayer or contemplation, neither of which being, in the ordinary way, limited to any hour, so that the mosques are rarely, if ever, entirely without some of the more devout of the faithful, either absorbed in contemplation, or in the act of performing their genuflections, when, at intervals, they bow down their heads, and press their foreheads against the ground.

But we made our entrance and our exit; and there might have elapsed about three minutes from the time we crossed, until we recrossed the threshold of the mosque. It would have afforded just time enough, had it been of the door of a cathedral of any form in Italy, that we passed, to have confounded the mind, by the numerous objects which the view had comprehended; and, we should probably have come out without an intelligible impression that the memory might recall. But a mosque and Romish church, little resemble each other within; and it is probable, that as many hours passed in the Mosque of Solymania, as we were permitted to remain minutes, could scarcely have given a more correct impression than that which we received, and which a single paragraph should be sufficient to particularize.

We took off our shoes, before we even ascended the flight of stone steps which led to the

door; and, arrived here, we stepped from the cold stones without the door, directly upon a carpet, which we observed to extend throughout the whole floor of the mosque; and before we had advanced many steps, the entire view of the interior was before us, presenting all the vastness and the harmony, adapted like the view from without, to make one simple, one grand impression—to excite one definite emotion. The walls, the dome, the vast whole, exhibited itself at once to the view, uninterrupted by any likeness of any living thing that is in heaven, or in the earth, or in the waters, or, any work of art, apart from that of architectural grandeur, save a kind of pulpit, but how decorated there was no time to examine, and, countless coloured lamps, which hung at various heights, and yet seemed arranged with order, throughout the entire interior of the building. But the touching effect of the chaste splendour of the scene, was increased by a soft purple light, which fell from the large coloured windows, through which the sun now shone, even, to producing, upon myself, at least, the most powerful impression, made of any mere work of art that I had ever beheld.

But there was another and more deeply impressive subject for reflection, exhibited within the interior of the mosque, which, were there no

more just grounds for comparing, sometimes, with disadvantage, the Christian Church in its changed and degraded condition, to the less interested, less political, and simpler system and forms for the worship of the Creator, should in itself be sufficient to excuse those remarks found throughout these sketches, the design of which, could not be conceived to be, to compare that, which viewed without the inventions of men, should be all truth, with that which has but one immutable principle, to which it perhaps owes its duration—the knowledge of the unity of the Deity, with the intelligible idea which is given of God, without mixture, or of substance, or of other spirit, and unconnected with any thing save that which He hath created, and which He might as easily destroy.

And that object, which should be of so deep an interest with the stranger, in the scene now before us, is the appearance of the pious Mussulman, abstracted in mind, and in the act of offering up his simple petition to Heaven, free from those gross or foolish symbols of spiritual things, which have been herein so often already made the subject of confident censure. Here, for the first time, at least it was the case in this instance, the traveller, weary of the pomp and shows of the Romish religion, and scandalized at the presence

not only of the images of the dead, even to the likeness of some of mankind, whom the church may be said to deify, but also, at the ridiculous or criminal attempt to place even the Creator Himself before our eyes in the form of man.—Here the inquirer has at least the proofs before him, of the possibility of impressing upon every human soul, without, or “pious frauds,” or any symbols tending to confuse our ideas, the most important of all truths, the existence of a just and merciful Creator, and of leading men to some definite conception of what we are obliged to call His nature or His identity, by the contemplation of such of His attributes as He hath proclaimed or permitted us to discover, rather than in ascribing to Him the passions which belong alone to the creatures He hath formed, and to whom He hath given a character and nature peculiarly their own.

But, that the emphatic censure which is here so freely used, may not seem to be any strained effort to condemn, without reason, any of the practices of that branch of the church, from the superstitions of which we trust we have freed ourselves, it is perhaps necessary to recur for an instant, as well to the countries which have been the subject of the earlier pages of these remarks, where some customs in religious matters have

been treated of, as to the position which suggested these reflections.

There, in the Romish temple, we have often stood, and seen the knee of man bent before the likenesses of things both in heaven and earth, even from the worst up to the greatest of mere men, and before the spirits which the imagination of the devout or the simple have formed and peopled the unseen world from the meanest intelligence of this "bodiless creation" even up to the Eternal First Cause of all things. There, we have seen corruptions, so monstrous, that human language has no term to denote or describe the actions of the creatures which they have formed, that does not involve a manifest contradiction. There we have seen "pious frauds" practised upon the unwary—there the most detestable morals prevailing to considerable extent among the clergy.

But, we have departed from the shores of his Holiness' dominions, and what do we now behold? What do the heathens know? What is their faith, and practice, that we would convert to Christian men—to a faith such as that we have seen? Here, then, we see the Mussulman bow down before no image, kneel in no presence, even in his mind, of any created being, but before the spiritual image in his soul, of the increate and

eternal spirit, the attempted representation of whom, or even of any of his creatures, for such purpose, He justly and equally abhors. Here no pretended miracles, shock the senses and contradict or confuse those conceptions which the knowledge of the unity of the Deity, and the contemplation of His attributes, must impress upon every human understanding, and every grateful heart. In a word, the traveller that shall have entered a mosque, may leave the fit temple of pure Theism with a mind big with emotions which he never experienced within a Romish temple; perhaps never felt before.

But it might be demanded, and not without reason—If these seeming encomiums, or the character which is here given to Mahomedanism be well founded, and if the Moslems have really attained so near an approach to the truth, what should be the let that has withheld from them the full enjoyment of all the advantages of the revelation which we possess? Here is indeed a difficulty, which, however great, we must not conceal. Several means, then, for its solution, offer themselves to our choice: but we must either take that by which the Romish Church is wont to solve all its difficulties, or we must give well-founded reasons for whatever solution we might seek, through other means, to establish.

We will recur, then, for the mere purpose of estimating the value of such as the Church might employ, as a means to an end, to the little history of an event, wherein as great a difficulty was once set at rest by the Church; and, if this method do not seem equal to our purpose, we shall, at least, be no further from the solution of the difficulty than before.

It is related in those pages which comprehend the early history of the Church, that one Brennus, with an army of Gauls, was on his march, for the good purpose of pillaging and destroying the Temple of Delphos, the very throne of paganism in that day, and establishing a Christian chapel in its place; but ere he was able to attain his object, a violent tempest arose, which destroyed the General and all his army.

Here was, indeed, a matter of difficulty with the spiritual generals of the Christian cause. Let us see how it was resolved:

It should at least be a miracle. But can the Almighty descend in the terrors of the storm, and with the thunderbolt in one hand, and the lightning in the other, strike down and burn up an army on its march, not to fight against an equal number of mortal men, but to root out His own enemies, and destroy their temples of impure and idolatrous worship? Alas! this had been too

improbable, too inconsistent, too unfavourable to their cause to obtain belief. It would not have been credited for a moment. It had been, at least, more consistent to have seen Jupiter himself sitting upon his throne in the clouds, and to have heard him in the winds, and to have, at once, acknowledged his supremacy. And whom, then, are we to regard, as now wielding the thunderbolt and lancing the lightning of offended heaven? What God hath wrought this great miracle? But at this very time that accumulating difficulties should have reached a climax that might almost shake our faith, we are nearest to the solution of our doubts; and presently the priests fully satisfy us.—'Twas the work of our old enemy the Devil.

Now, if we may choose this most easy method of solving all the doubts, at least, of a mind, incapable of forming any such ideas of the Deity, as to see no inconsistency in attributing the victory to the rebel angel, we shall be satisfied that Satan has marked the limits to which truth should attain, which may go no further without his good approval and sanction. But if our incredulity be great, or we are disposed to step aside from the wonted track, in our investigations, though we should not find the way so free and smooth, we may nevertheless arrive at some stops

and conclusions, that point out that better road which should lead to the most important of all things, a knowledge of the truth. And thus it becomes incumbent, after having advanced so far, to state one or two circumstances, which appear to have been amongst the greatest of those that have formed the barrier that has for so many ages obstructed the promulgation of true religion throughout the vast and populous countries that lie east and south of Europe. And since we are already in the metaphor in which we have made Knowledge a journey, the end of which should be Truth, and every conclusion at which we arrive a degree towards the attainment of that important end, it will be enough, at present, to step but one step upon that dark way.

For this purpose, then, we may return to what has been said, where it recurs, that the adoration of images and the worldliness of the clergy have been mentioned, as those evils that have prevailed in the church, which have been, and still are, the great causes that nourish the abhorrence for the Christian religion which the Mahomedans entertain—in a word, the very Devil still triumphant over the cause of benevolence and truth.

It will not savour of any desire to take anything from the will to do evil, in the infernal Spirit and original cause of sin, if we do not see the

direct operation of his power in raising these two obstacles to the promulgation of truth; yet have they not been mere passive agents to arrest the career of knowledge, but positive and active powers. So loaded, indeed, are the Romish institutions with ridiculous pomp and idle ceremony, that truth and error have become confounded together, even till the apostolic institutions are nearly destroyed. But what is more apposite or material to the present purpose to remark, the two errors above censured, especially, have infused that hatred or contempt into the minds of the Moslem nations, which has hitherto been an insurmountable barrier against the promulgation of knowledge and truth, which would doubtless otherwise have found an entrance, at least, into the bosoms of the highly intelligent Arabs of the Mussulman nations that have enjoyed the fullest intercourse with the Christian states.

But if we have solved nothing, we should, at least, in proportion as we have reflected, have increased our curiosity concerning what are really our relations to Islamism. What, indeed, the religion of this people; and wherefore those indications of piety and virtue, which we have been accustomed to believe peculiar to those who profess the religion which is divine: and we must needs pursue the inquiry further.

CHAPTER XXIII.

ISLAMISM—CONSIDERED IN ITS DEGREES OF TRUTH,
AND ITS EFFECTS IN THE MORAL WORLD, WITHIN
AND WITHOUT ITS PROPER EMPIRE.

THE impressions commonly entertained among us concerning Islamism, are either extremely vague, or full of those sentiments which naturally first shock us, upon the report of any religious system that should be based upon, or supported by, any other authority than that of the revealed Scriptures which we possess; and thus, our inquiries into what the Mahomedan religion really is, and concerning the amount, if any, of truth which it contains, are, at once arrested, and we see everything through a false medium from the beginning, or so distorted, that, through our mere want of acquaintance with that of which we so hastily judge, we are led to conceive and cherish feelings, which should be scarcely less opposed to the promulgation of the truth, than a Mussulman's own extreme opinions of the Koran—than a

Moslem's belief in the scriptures which he possesses, and the oral traditions concerning the founder and the early followers, of the code and system to which it is certain, millions submit in faith and in practice, as the revealed will of the Almighty, and, with if possible, more veneration and confidence, than we ourselves are accustomed to show for the Scriptures which we acknowledge.

We have, it is true, yet taken no more than a tourist's glance at the capital city of the Faithful. Were it, indeed, otherwise, such observations, as it is believed, may, notwithstanding, even in this place, be permitted, without any danger of their being mistaken, would have been extended to the length which might not be at present warranted, since they should have for their object, a design too important to be materially aided by a judgment arising out of investigations of so partial and shallow a nature, as the best of those to which we have yet been able to have recourse.

As far, then, as we have been enabled, by the obscure light in which we have walked the streets of the great capital of the heir of the promulgator of Islamism, we have, at least, seen humanity, in too remarkable a form displayed, to allow us utterly to pass over all inquiry concerning its origin, and the extent and manner of its discovering itself, the right understanding of which, should be of so much importance to every design we may enter-

tain, for the amelioration in condition, and for the happiness, of so large a portion of the human race. We have, as certainly, however, seen brutality predominant in the feelings of a Turk towards a bewildered stranger, though we know hospitality to be a prominent command of the Koran. But we have seen honesty in the poor. We have seen religious devotion in all. We have seen charity extended, even in alms-giving, towards the brutes. We have seen a degree of simplicity, which should be one of the more pleasing ornaments of truth, even within the cloisters of the stately edifices of the Mussulman religion. We have seen decency and cleanliness in the courts of the mosque, more apparent, at least, than we are always accustomed to see these proper types of internal purity, in the courts of a Christian temple. We have seen many of that class, which, even among ourselves, are left in their grossest ignorance and dirt, here perform their ablutions, cast off their shoes from off their feet, and stand in the conscious presence of Him, before whom the sovereign and the peasant equally bow. And, have we seen all this, in such an instant of time, but to convince us, that the Moslems are of a character so unstable, or that their system is essentially so false, as to call upon us to unite against, or give us any hope of overthrowing their institutions, by the impotent weapons which we seem alone to have contemplated

employing? It were a shame to look upon these things, and turn from those reflections upon which they force us, or abstain from those inquiries to which they naturally lead; and it would be as opposite to the best interests of truth, as it might be to act upon the supposition, that the excellence of the religion and political institutions of the Europeans, but of our own in particular, could be comprehended and appreciated, without inquiry concerning their origin and their frame, and the relation of their special form and character to external causes and fortuitous events.

With this apology, then, let us take a short, but free, review of this religion, which we term Islamism or Mahomedanism, of its proportions of what is false and what true, and wherefore those effects which have indeed been but yet obscurely seen—and, if it may be accomplished without opening too wide a field of discussion, what the apparent influence of the Mahomedan institutions upon those fair and vast countries that are peopled with its believers, and, of course, its general effects upon the direct and indirect interests and happiness of the whole human race.

What, then, is Islamism, considered first, purely and simply in its essence as a supposed revelation from the Creator, to a portion, at least, of mankind?

It would be easy to answer this question, should

any one demand the authority for the contents of the Koran, definitely, and without its relation to any scriptures of a different character ; but we are not able to open that important book—by important, is of course here meant, in its influence in the world—before we find we have not to deal with devilish inventions, and contemplate an engine of infernal manufacture, by which God is denied, and order become a chaos, but with a production, indeed human, but which, notwithstanding the corrupt state in which the sixth century exhibited Christianity, can scarcely be said otherwise, to abrogate or reject any of those scriptures which we acknowledge to be of divine authority, than as we consider abrogated, all the laws given on Mount Sinai, by the coming and preaching of the Messiah which the ancient Scriptures foretold.

We have now, then, this, at least extraordinary volume, open before us, and for the occasion, all the light which may be necessary, in order to judge correctly concerning the respect which is, for its own sake, due to its contents, without caring at present, for its effects, or what might be our judgment after a longer sojourn among a Mussulman people, and better opportunities of enquiry concerning all their institutions.

To return to our question, then : what, defini-

tively, is the religion of the Moslems? What is Islamism?

Islamism, in the first place, then, is the faith of one of those three great portions into which all of mankind that have attained the first and grand step in the moral progress of our species are divided—of all that have arrived at the knowledge of the Unity of the Deity—in a word, that acknowledge the true God, whom, though their Scriptures and their system be “puzzled in mazes, and perplexed in many errors,” they worship in spirit, and in the sincerity of their hearts.

Islamism, is in short, an accredited revelation from the Deity, supposed to have been made to its founder Mahomed, from the Eternal Creator, “the Lord of all creatures,” and the same that delivered the law to Moses on Mount Sinai, the same that raised Christ from the dead. It is believed by its followers, to be a new revelation from the Creator of Adam, and the God of Moses, of Abraham, and of Jesus, abrogating all His former laws, or at least superseding all ancient ceremonies, by those simpler forms which are practised indeed by the Children of the Prophet of Mecca, and instituting a new code, which gives the Koran almost the same relation to the Gospel, which is therein acknowledged, as that which the Christian Scriptures bear to those of the Jews. This

is, what Islamism is, simply considered, without relation to its intrinsic excellence or errors, or to its relative merits, put in comparison, either with what is all truth, or what is all error.

It was said, that we would next inquire, wherefore the first success of this new religion, wherefore the credit of a False Prophet, who neither concealed nor denied the Scriptures of the Christians, nor those of the Jews?

For its first success, and its rapid progress, Mahomedanism, without regard to the fortuitous circumstances which attended its propagation, was probably more indebted to the boldness of the invention, upon high-wrought and prepared superstitious minds, than to any worldly advantage which it promised; while its stability, may perhaps be mainly attributed, to its promulgation of that eternal truth, the knowledge of which, men arrive not at, and abandon, the Unity of God, which cannot be more absolute in the teaching of the author of Christianity, than in the text of the Koran.

But concerning the last of the above three propositions, embracing no less than the external and internal influence of Islamism, or its effects upon the characters of the Moslems, both in their social condition, and as a part of the great human family, though it should, if fully treated of, as it

has been already said, open indeed a field of observation, which the limits of these inquiries might not permit any attempt to do justice to ; yet, such slight review of a subject so replete with touching interests, and founded upon what we have already seen of the Moslems, in the moral point of view in which we have regarded them, may not involve the necessity of pursuing the subject beyond the bounds which the objects in view seem to prescribe.

In the above little review, of what a stranger may observe in the capital, considered in a moral sense, of the entire Mahomedan world, we have even seen acts of humanity which should touch every human heart ; and we have seen instances of honesty, and been impressed, at least, with the prevalence of self-denial, and sentiments of honour, among the Moslems, which should shame the practice of many of their equals in degree, or in the dignity or importance of their avocations, among a Christian people. We have seen delicacy and decency, carried, perhaps, even beyond what our own domestic economy always exhibits. We have even beheld toleration, such as is unknown in those portions of Christendom where the force of the Christian charities was first felt. And if we have seen slavery, we have contemplated that seeming or real bane of so-

cial happiness, in a milder form than we are acquainted with it, as a part and parcel of the law of almost every Christian nation. And can we reflect on these things, and believe that we have all the virtues that appertain to humanity, and that the system and code of the Moslems should have taken but such weak hold upon the spirit, that their more essential tenets and principles, might not have penetrated so deeply into the hearts of believers as to obstruct the attempt to substitute our own historical and religious Scriptures, without a single inquiry concerning the contents, and the moral practical effects, of those we would annihilate? One, at least, even in the present instance, we are bound to make; and this should involve a few remarks, in direct reference to the above proposition.

The first thing, then, that strikes our minds, and which it occurs to us to inquire, in contemplating the condition of society in any state, whether our object be amelioration or our own instruction, is perhaps—What is the grand link, or what are the greater of all those links in the great chain of relations in the constituted society, concerning the degree of excellence, and the stability of which, we are addressed to inform ourselves?

In the free states of Europe, and the remark about to be made, without regard to the end

which is proposed, would be impertinent, the works of the machine of constituted society are so complex and numerous, and the causes of effects which we perceive, spring from so many primary elements, actively producing varied and intricate forms, all bound together, by mechanism multiplied ten-fold upon the first principles that establish them, that we should place ourselves at a great distance from what is most familiar to our experience, before we can distinguish with clearness the more powerful or more active agents in the construction and maintenance of that established society in the midst of which we nevertheless live. But in Turkey, and indeed, more or less, in every Moslem land, one element first constituted, and ceases not to exercise a predominant influence over, all the social institutions of the country.

Among the Mahomedans, one simple and absolute principle sustains and governs the less complicated frame of the entire social fabric, and that is no other than what is believed to be, and revered as, a revelation of the will of God—even the revelations and the code of the Koran, to which we now draw sufficiently near, in order, less timidly, if but slightly, to review, with such remarks as the experience which produced the foregoing chapters may seem to justify.

CHAPTER XXIV.

ISLAMISM—SUBJECT CONTINUED.

It has not been left to this period of these remarks, to explain the cause of our respect for those scriptures, to the effects of which, we cannot shut our eyes, without extinguishing the prime light of which we should avail ourselves, in any endeavour to promote true knowledge, and contribute the portion that it becomes a Christian to contribute, towards every means of ameliorating the condition of any portion of his fellow-men. We are now, then, in a condition to look more nearly upon the moral practical influence of the grand principle which we are surveying, both within and without the immediate circle of Ottoman dominion.

If any one, with a much more familiar acquaintance with the Moslems, than it were just to pretend to have attained, at this period of these travels, and upon no better authority than the

little experience which has given rise to the above remarks—if any one thus situated, should design to put in the clearest point of view, the true estate of that people within the walls of their cities, or at the hearth of the most accessible of the Faithful, with all their relations to the world without the empire of Mussulman institutions, it might be consistent, and the best means to the great end, considered in the grand object of such important knowledge, to take up the subject with a determination to follow a very different course from that which the present circumstances seem to authorize. Prepared to treat the great question in proportion to its importance, we might begin by a review of the effects of the passions of men, their prejudices, their weaknesses, and the influence of heroism, and especially when united with any bold pretensions to supernatural knowledge, and more than all, when these should suppose a direct intercourse with the Creator. From this, we might proceed to consider the effects of these causes upon the excited, the uncultivated, or the vacant minds of men, ever prone to listen to the least signs of any communication from the spiritual Being or Beings, of which every uncommon incident especially proclaims the existence. We might next reflect upon what we call the attributes of the Creator, which should be no more than the mere

terms by which we would individualise what is above our comprehension, just as we speak of the nature of God, when we should mean no more than the relations in which we stand to Him, as the work of His hands. After this, we might consider, how little the wisest among us, is able to comprehend, without a direct revelation, and even, how often, while walking by that clear light, we are known to mistake the way, so as to encourage the exercise, one against another, of the worst passions of our nature, and the most opposed to those charities, which are yet, generally, acknowledged to be the very essence of the revealed will of the common Creator; and through which errors, indeed, it is probable that the course of truth has been arrested, and our religion, two thousand years after its institution, remained confined to a circle that scarce embraces a fourth part of the beings of an equal nature with ourselves, which people the habitable globe. Then, after such speculations as these, we might safely appeal to the authentic records of the foundation of Islamism, and following the course of its promulgation, proceed to inquire, especially, into the proper genius of the people among whom it prevails, with all their relations to the world without their empire. But the narrow experience out of which the foregoing sketches have proceeded, do not seem to warrant any so great aim;

while, what has been said of what might be the duty of abler hands in the pursuit of a superior object, should exonerate from censure, any such observations as might appear to some, to be too express and definite, without higher claims to the consideration of every lover of the investigation of truth, and too uncertain to be made useful in the promotion of any humane and charitable object.

Using, then, the only knowledge of the subject that the preceding chapter seems to establish, we may fearlessly proceed upon our own way.

It has been already said, that the very soul of the moral and political estate among Mussulmans, is centred in, and circumscribed by, that one governing principle, the supposed revealed will of the Creator, which, annihilating, or confounding reason, and the human understanding, has effectually submitted the nobler attributes of the mind, to the influence of superstitious terrors, which have been made the positive organs of government, and the very conservators of the errors with which they are associated.

And here, we are drawn to compare the condition of the semi-barbarous people of the present day, in the effects of the means by which they are governed, upon all their civil and political institutions, with the estate of the Christians in those ages, when the same diabolical engines which are

now used in the east, though by less simple means, were employed by those who knew their power, to brutalize the people by every species of corruption ; while, the very head that wore the Tiara, and resorted to the detested means of preserving its power, possessed the legitimate means of refining the morals of men, and improving their social condition in all their institutions, in a word, of civilizing Europe, by the promulgation of the safest and easiest of all things to communicate—the truth.

In fact, the faith of which we are at present chiefly treating, is no more than a corruption by different means, rather than in a different degree, of the religion, and Scriptures, which we believe to be divine—a corruption, consisting of the invention of a false medium through which to see and understand the revelations which we possess from Moses to the Saviour, with additions, scarcely more monstrous than the inventions of Christian priests of the darker ages. To the descendants of Ishmael, or those who have embraced their faith, we stand, then, in no worse light, than the posterity of Isaac and Jacob appear in the eyes of, at least, the more uncharitable among ourselves, throughout all Christendom ; and this, after these Ishmaelites have communicated only with those Christians, whose

mistaken zeal, or whose extreme opinions, have been as averse to the establishment of truth among them, as among the scattered remnants of the legitimate descendants of Abraham.

We arrive, then, at the point at which we are to take our quick survey of Islamism, in the two-fold relations which have been formally proposed, and to the full, that the preceding chapters might seem to warrant. We are to regard its effects upon the Mussulman character, and the nature of its operation upon the social institutions, in the degree of civilization which it admits, or of which it has been productive, as well as, perhaps, to make a few remarks concerning its influence upon the world beyond its legitimate moral empire.

Any inquiry, however narrow, concerning the faith, the morals, the political institutions, and the effects of their combination, in the countries which we are surveying, cannot, in any light, and more especially in that in which we are regarding them, be a subject of indifference to a Christian people. The present time, is, without doubt, an important era, both in the moral and political history of the human species. Civilization and semi-barbarism, or full knowledge and its youthful likeness, have embraced each other, and the weaker form, awaits but the moment of conviction—the apprehension and establishment of truth—to form an alliance

with the stronger, which should reclaim many millions of our fellow men, from all the horrors of tyranny, both over the body and the mind, to which they have been for thousands of years, from generation to generation, subjected, to partake, at least, of the blessings of such institutions as solace the existence of the less civilized and less free than ourselves, of the European people.

Now, although we are first and chiefly to regard this religion in its effects upon the character, and the social institutions, of the people which profess it, without reference to its influence of a less domestic kind, it may nevertheless smoothe our path, to seek at once for a position, in relation to the full extent of this little inquiry, as a ground-work for the fabric which we would erect upon a site, that should give a kind of moral individuality to what we shall first contemplate in its proper independence, while it should afterwards permit us to distinguish its relations to the surrounding objects and their proper effects. And this end, we shall perhaps best attain, by a short reference (which is the only instance in which any such appeal will be made), even to history—to the condition of the nations which had not embraced Christianity at the time of the promulgation of Islamism.

There is no one, then, whose attention need be

more than merely directed, in reference to this purpose, to two certain facts, the positive or negative effects of which, require no argument to set them in their true relative character, in regard to the Mussulman system ; and these, in a word, are no other than, that gross idolatry in which the children of Ishmael were found by the propounders of the Mahomedan Scriptures, and in which the nations on one side of their empire even still remain, and the obscurity of the light by which the truth might be with difficulty, if at all, distinguished, among the people upon the other side, consisting of the nations of the Christian world.

We may now then draw near the moral fabric, as it at present erects its head upon the basis upon which we have placed it, in the midst of a wide intellectual territory, replete on the one hand, with the durable edifices, if they be not, always, clearly exhibited, of truth, with the effects of the highest degree of civil society which has attended the Christian system ; while, on the other, appears the sterile and ever gloomy territory of error, with all its attendant barbarities.

The very first object that arrests the stranger's attention when he arrives in a Mussulman country, is one which should excite our sympathy and our unmingled admiration. It is, the constant exhibition of the unaffected signs of true piety and

sincere devotion. Whether we frequent the haunts of commerce, or the retirements of the cypress groves, beyond the busy hum of the city, we are continually presented with the same gratifying object for our contemplation, of our fellow men, bowed down, even to the ground, in adoration and prayer, and not before the sensible image of Spiritual Beings in human form—not before supposed Holy Men departed, but in the conscious presence of Him whose eye is over all, and whose ear is open to every prayer. And if we have previously been misled by exaggeration of the errors of Islamism, what will be our surprise when we find, that, not only do the Moslems, as is sufficiently clear, by the unity they ascribe to the Deity whom they address—not only do they bow down before the same Eternal Spirit whom we worship, but even call upon His name, as we are wont to do, as the God who created and placed Adam in Paradise, even the God of Abraham, of Moses, and of Jesus ; though, would that we could not add, that also raised up, and conversed with, one they declare to have been greater than these, even the last of the Prophets, and the seal of all the revelation and divine laws, that extraordinary hero, poet, statesman, man, Mahomed.

The concise transcript, then, of the Mussulman mind, formed in this error, as far as the limited

observations detailed in the preceding chapters may warrant, and with the more prominent trait or feature of Islamism before our eyes, now forces itself upon us, in a light in which we may contemplate the Mahomedan character, free from prejudice, and with total disregard of all obscure and difficult doctrines, and perplexing dogmas. We would see, alone, what is really the composition of the Mussulman mind ; without pretending, on so short an acquaintance with the institutions of the Moslems, to have discovered the means by which the blessings we enjoy, whether of a civil or political character, and last of all, religious, might be made to extend throughout their vast territory, to the myriads of our fellow creatures which we have yet only seen, and characterized in a few observations, within the walls of their capital seat of empire.

Since, then, the disposal, in the present case, of that which, an elaborate inquiry, with more definite ends and aims, might not so easily have put aside, leaves us at liberty to introduce the proper volume out of which the whole frame of society is established in a Mussulman country, we may proceed at once to the effects of their scriptures, without the obligation to consider, abstractedly, of the value of their contents ; and the first thing that here strikes us, is, the unbounded influence which

the Koran possesses, not only as an organ of Government, and as a civil and moral code of law, but upon the religious faith, the morals, and the hope, established in the mind of every soul that believes, which, indeed, should be almost every soul that professes a belief, in the divine origin of this extraordinary book. With such wonderful effect, indeed, is the religion of which this volume is the spirit and the guide, impressed upon every believer, that such extravagant ideas of its nature and its excellence exist, as it could not enter into our minds to conceive, even of the most sacred of the Holy Scriptures which we possess. Good Mussulmans are not content with simply considering the Koran as the revealed will of the Deity, taken down in writing and promulgated by their prophet, but, their scriptures, they believe, existed from all eternity, and are increate. They believe—and it should be a dull spirit that might not be roused at the boldness of the thought, or at its sublimity as a figure—that near to the throne of God, remain the records of the eternal decrees, both past and to come, written in the Arabian tongue, which is declared to be the divine language, and in preserved tables, from which the heavenly edicts are annually taken and given to the angels, that every one, according to his peculiar employment, may know and accomplish

them. Further, that on a certain night, a richly adorned copy of that Koran which they possess, was taken from the divine table of records, and sent down by the angel Gabriel, to be revealed by degrees, and at stated periods, to Mahomed, the chosen servant of the Eternal God, even to this extraordinary man, who, whatever we may think of his motives, resting upon the internal evidence of the intrinsic excellence of his book, scorned all pretensions to work any such miracles as those by which the pretended followers of Christ, even up to this very hour, in some parts of Christendom, deceive the vulgar and unwary, to such scandal to our religion, as rather to raise a barrier to its advancement, by shocking the minds of those whom we talk of converting, instead of effecting its promulgation.

Without, indeed, any further acquaintance with the history of the Koran or of Mahomedanism, than might arise from the consideration of such circumstances as those which have been above stated concerning its origin, who should be surprised at its effects, and the deep-seated impressions upon the mind of every Mussulman, regarding every matter upon which it treats? Who should be surprised, that Mussulman institutions, and the Mussulman mind, should exhibit but the active principles of good and evil, which the code and

decrees of that extraordinary volume set forth and discover to our apprehension? The external evidences, in fact, of this result, meet us at every step in the path of our inquiries, and often, in the exhibition, of what, in the abundance of the exercise of the cooler powers of the mind, might, to the stranger, whose narrow means of observation permits not a general survey of the dependence of the effects upon their causes, and the relation of all he sees, to the grand principle upon which the base and entire frame of society rests—appear at variance with the feelings of a semi-civilized people, who had arrived at a knowledge, and through the means, indeed, of the scriptures of the Jews, and the Christians, upon which, at least, were laid the foundations of the Arabian's teaching—at a knowledge, of that important truth, in all conditions of society, even where its operations should be no greater, than to restrain the extravagances and lust of power in the priesthood, the most liable, perhaps, of all orders of the people in any state of society, short of the highest degree of civilization, to use their influence, as we have instances enough in several countries of Europe, for the suppression of knowledge, and the promotion of whatever should seem most to tend to the increase of their worldly interests—at variance, in short, with the feelings of a people who

had arrived at a knowledge of the unity of God. So sacred, indeed, is that book esteemed, of which we are speaking, that a good Mussulman will not so much as lay his hand upon the covers that encompass it, without first washing, or being purified from any uncleanness with which, by disease or otherwise, he may suppose himself to be tainted.

Now, after these observations, we may at least proceed to consider, in a brief manner, some of the greater effects of what have been called the active principles of good and evil, which it has been conceived, are to be found in Mahomedan society; for however little we may advance, we may be certain, that every thing that should tend to bring us acquainted with the character of the Mussulman institutions and people, must at the same time tend to advance the interests, and prepare the way for, the establishment of truth.

CHAPTER XXV.

ISLAMISM—SUBJECT CONTINUED—COMPARED WITH
GREEK AND ROMAN CHRISTIANITY.

If we were directing our attention to what is most estimable only, in Mahomedan society, and for the purpose of finding arguments to excuse what is evil, it might be proper to take a survey of the history of the Moslems, even from the age which they term that of ignorance, or that which preceded the appearance of Mahomed, or, at least, of such records as are to be found concerning the condition of the Arabs, his proper compatriots, before the coming of their prophet. It should, in such case, also, be necessary to take account of the condition up to this time, of the barbarous nations on that side their empire, or, where the people have not yet received the Koran, or become entirely subjected to the prime dominion of its precepts over all their institutions, as in

Turkey and Arabia; but as no higher aim is here affected, than to define some characteristics of the Moslem mind, and consider, of the value of what is good in itself, and what evil, without relation to the causes of their existence or to the entire effects of them, we shall have a task of less difficulty to execute, while we may yet come as near as may be wished, to the attainment of as much as it has been proposed to accomplish.

But in order, the more conveniently to circumscribe the few following remarks, within, what should be, with these views only, their proper bounds, it is necessary to be especially general above all, in such observations as are the more borne out, and thus the more evident, by the little characteristics which appear in the chapters devoted to the promenades above particularized.

Perhaps, then, among those remarkable features which first more strongly engage the interest of the stranger on his arrival in a Mahomedan country, that of all others, is the absolute submission which is universally yielded to the governing authority, at least at all times when the subjects of the Sultan are not under the mad influence of civil or religious excitement; and it may be with surprise that he will discover, that this is by no means entirely the result, as he may have first conceived, of physical force on the one side, nor of

fear on the other. It is the genuine result, on the contrary, of the prevalence of the impression of divine right being inherent in the person of the Monarch, who not only sits upon the temporal throne of Mahomed the Second, but is alike, the representative of the greater Mahomed, by whom all the institutions may be considered to have been formed; and thus, he should be, at once, the legitimate source and head of all moral force and political power.

But one more general remark should perhaps be yet added, before more particular reference is made to those several prominent features which are thought best adapted to individualise and identify the followers of the Prophet of Mecca, and the evidence to the fact of which, is perhaps as well borne out by the details comprehended in the preceding chapters, as any of the characteristics which have been noticed, or are about to be added to those which have already engaged our attention. It is the wonderful simplicity, of the formalities and ceremonials of the Mussulman's proper religious system, which it is impossible that a Christian should contemplate, without a degree of admiration, that we wish in vain we could feel, when we witness the rites and ceremonies of the two major or elder churches of the Christian world.

But here it is proper to remark, following a

course, already, on other occasions taken, that, if a complete analysis of what is here treated of, were the present design, a better means of proceeding, than that of making a comparison between things that, considered, indeed, in their essence, and their intrinsic importance, could no more be justly compared, than could truth, and what should be most opposed thereto, be weighed in the balance of justice, with any hopes of the triumph of evil over good. In this slight review, however, of what might be worthy of inquiries of a higher character, we need scarce scruple to put in opposition, as the only way of contemplating things the least familiar, even, the management of the external forms, as far as we at present contemplate them, of the proper affairs of Islamism, and its ceremonies, with those rights and forms which so large a portion of the Christian world daily practice, and so great a proportion of Christians have inseparably connected and confounded with the very essence of the Scriptures, as we receive them, from their first authorities, though they should be as distinct in substance and in spirit, from each other, as whatever is perfect, clear, and most simple, should be, from whatever is most incomplete, obscure, and complicated, of all the branches of knowledge that move our passions or engage our understandings.

Let us, then, under the restraint which is necessary, in order to be concise upon a subject so replete with material matter for an enlarged examination, just enter, and yet scarcely more than enter, both within the sacred edifice of the Christians, and within the temple of Moslem worship.

We will first pass the threshold of the Christian edifice. And as we enter the sacred place, high mass should be in the act of performance; and a good Mussulman is at our side, that would be instructed in a knowledge of our religion, or at least, one impressed with the importance of, and desirous of discovering, the truth. Our pupil, first casts his eyes upon the altar and all that it adorn, upon the priest in his surplice, and upon the boys, one of whom holds the priest's train, while another twirls about the vessels of incense, at the same time that a third lights the tapers set upon golden candlesticks, the light of which presently exhibits more clearly to his view, the image of death, even by the agonies of The Cross; but he has scarce time to comprehend the signification of all these signs, before we are called upon to explain the ceremonials of the representation of the life and death of Christ. And we must now even inform him, that at this very instant, he sees the priest drink the pure live blood, of the natural

body of man, who was nevertheless God, and, though of flesh and blood, yet of material so incorruptible and so enormous, that though tons of the precious substance were eaten and drunk daily, there would be no diminution of a particle for ever ; and that, notwithstanding these miraculous effects of the holy mass, the meat and drink of which he had seen the devout partake, still retained to the outward senses, all the appearance of sparkling Rhenish and mere bread ; and drawing a little nearer, we discover to him, even delicate women, in the act of eating, as we must needs assure him, the very human flesh of that God before the likeness of whose mangled body they still kneel.

And when these things are in simple sincerity disclosed, what should be the feelings, the conviction, not of one without religion, but of one arrived at the knowledge of the unity of God, of whom, though he could not conceive the essence, he had, at least, acquired sufficiently clear ideas, to affix the same attributes by which we are wont to personify the Supreme Being, in order that we may the more easily give individuality to our conceptions of what should be spiritual, increate, and eternal, disconnected with every thing gross and material, every thing subject to, or connected with what is created and mortal ? What should

be his opinion of our priests and their obedient flock? What, of the system that should require such means to its end—of the religion which we would have him believe to be divine? What should be his impressions of the faith of the Christians—of the nature of their conceptions of their God?

In a word, one, at least, of the grand obstacles which stand in the way of the promulgation among the Moslems of the better scriptures which we possess, is, the manner in which the Greek and Roman churches have confounded all conceptions of the Deity, by their absurd representations of the persons and characters of the Trinity, which they separately worship. The impression, is, indeed, indelibly fixed upon every good Mussulman mind, that we worship a plurality of gods—which, though the mystery of the Trinity should be ever so inexplicable and incomprehensible, would, it is presumed, be the last solution of the spiritual doubts of any learned Christian, not under the baneful influence of Popish or Greek craft.

But we will now glance slightly at the opposite picture. We will reverse the position of the representatives of the two faiths which have been imagined, and it is hoped, personified without irreverence towards the sacred things comprehended within the circle of the better system of divine organization, which we trust we enjoy.

We are already, then, beside the good Mussulman, within the threshold of the temple, sacred to the rites of his religion, sacred to his worship. And here, it need hardly be said, we are rather driven by necessity than led by choice, to a comparison between the two faiths, which might well appear irreverence to such as have not yet seen—and we must here fall into repetition—that the foundation of both the fabrics, the outlines of which are herein but so imperfectly sketched, are in truth, at least laid upon the same imperishable basis, and that the chief corner-stone of the edifice, however the character of the lesser materials, or the manner of their consolidation may differ, as one story, has, from time to time, been set upon another, is one and the same. We have, indeed, but to enter either temple, of either worship, or with the Bible, or with the Koran, in our hands, equally to recognise the grand revealed truths which we acknowledge, though disguised in Popish Europe, by superstitions unworthy of a rational creature, and founded in Mahomedan countries, from their earliest promulgation, either by the ignorance, or by the mixed motives of their original propagator and his successors. Both acknowledge, and both worship, the same one supreme and benevolent Creator, whose will, it is the first duty of all His

intelligent creatures to endeavour to discover, and above all other things to obey.

With this preparation, then, even as we have already stood in the temple dedicated to what is believed by so many millions, to be fit Christian worship, or the worship of the Creator as we are instructed by the last and greatest messenger of His will, so we now stand within the Temple of Islamism, or of the worship of the same benevolent Being, according to the knowledge of His attributes and His will, derived from one, who, in the opinion of His followers, is even as Jesus with ourselves, except indeed as touching the godhead of the Saviour—from one that they esteem, as before said, as the seal of the prophecies and the revelations which begin with Moses and the Pentateuch.

But that we may not seem, insensible to the superiority of what has survived the effects of the false elements which have mingled with the truth, we must not here put upon the features of the Moslem, all the expression of charity, which, in spite of error, should have lit up the countenance of the Christian, when he stood, even in the presence of a stranger to his creed, before the altar, in front of which, his haughty companion would not, could not, bend. The two devotees, indeed, differ not more, in the desire of conversion

to the principle or passion which prevails in the mind of each, and is apparent in the active spirit to propagate in the one, and the indifference which reigns on the part of the other, than charity and the moral force by which the Gospel was propagated differ from the violence committed by the author of Islamism and his fanatical successors.

But the Christian now stands, and bare-foot, like his associate, upon the cold marble of the pavement of the mosque. And what doth he here behold? What should be his impressions, his feelings? His incommunicable companion, has removed a step to the right or the left, and has spread his carpet upon the floor of the temple. And, as the Christian, involuntarily, himself draws a step backwards, he sees the Mussulman, whose sincerity he could not doubt, now bend the knee, and bow the head to the ground, in turning at the same time to an empty niche in the wall, where it might have been expected should have stood a figure, but which indicates only the direction of Mecca, the Mussulman's holy city.

But he listens, to perceive, whether any, or what good, can come out of the mouth of a heathen—from the lips of a Turk. No noisy parade diverts his attention or obstructs his sense; and he hears his devout companion utter his unaffected prayer: and these his words:—

"Praise be to God, the Lord of all creatures, the Most Merciful, the King of the Day of Judgment. Thee do we worship, and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious; not of those against whom Thou hast been incensed, nor of those who go astray."

Can adoration and prayer, addressed in sincerity, by any dependant being, in any form, to Him whom he believes created him, and on whom his existence or his extinction, his happiness or his misery, here and hereafter should depend, be heard by his fellow-being in the scale of creation, with indifference? And can the Christian here fail to perceive the resemblance of what he hears, with the prayer which he learned to lisp in his mother's arms, and feel not its force? Will he not cast his eyes on every side, for the image of some celestial being, or of some departed holy man, to whom it should be addressed, or by whom it might be inspired? And can he be sensible of the absence of all the work of men's hands, save the bare architectural edifice, and not feel, while the humble accents of the Moslem remain upon his ear, if not, his heart to throb with new emotions, at least his mind to receive new perceptions, nay, even to a consciousness of the presence of God, such as he never felt before?

And after this, need we express our sense of the happy fortune, that the day of conversion by the sword, has not, with the Moslems, as with the Christians, been succeeded by days of conversion by more lawful means. Let us rather think it happy, that the tongue of the Moslem is silent—that Arabic letters are almost extinct—or we might have trembled for the consequences, to the Latins and Greeks at least, who should have entered the mosque, and heard a few words of exhortation from the mouth of the Moslem priest, seen the devout Mahomedan upon his knees, witnessed his sincerity, and heard his prayer.

It would be a painful task, and might shock equally, the imagination that should conceive, and the understanding which should listen to, what might nevertheless in a philosophical, or more full inquiry than this, tend to good, were we to accompany the Christian to his home, and see him in the contemplation, for the first time, of God in spirit and in truth, or on the next morning, to his chapel, to hear him renounce his images, and proclaim shame upon the pretended miraculous conversion of wine into blood, and paste into flesh, that he might be made to taste the very substance of God in human form; while the Mussulman, who has received but a part of true revelation, and through immeasurably more cor-

rupt channels, has yet preserved more faithfully the most important in its effects on men's minds, of all truths whatsoever—the existence of a Supreme Intelligence, who is imperceptible to the senses, incomprehensible to the understandings, of men: and, as a consequence, that it will be according to our actions towards each other, and our resignation to the decrees of God, and not according to our vain imaginings concerning the manner of His existence, and of His government of the universe, that we shall be greater or less objects of His interest here, and of His favour hereafter.

Leaving, therefore, the good Greek or Roman to his reflections undisturbed, we shall do well, at least, to encourage the hope, that the blessings that so considerable a portion of the universal church received at the Reformation, may, ere long, extend to the entire Christian world; and that good men, under the advice, or by the aid of cooler heads and better judgments than usually possess the most active and energetic of the devout, may be enabled, even though we live not to see it, to unite at least the semi-barbarous nations that border on Europe, with the more civilized, by a bond that should be founded upon universal charity, and peace, and good will, among all nations and people for one another, for ever.

It might, justly, be considered presumptuous, in one, authorised by no greater experience than that which has led to the above observations, to set up a theory for the destruction of a great social fabric, and for the safe introduction of that which, if indeed once established, it must be admitted, should be attended with advantages of the highest order, and be replete with the greatest blessings of which perhaps humanity may be susceptible. This opinion, however, it is difficult to refrain even at this moment from expressing: that we cannot move one step in the course upon which the unrestrained zeal of many good Christians have endeavoured to hurry us along, and even believed they had already entered upon with hopes of the attainment of the most benevolent ends, even the conversion of the Mahomedans to Christianity, as we ourselves have revived it—we cannot move one step, without violating, and not in reference to religion purely as religion, one of the few, and perhaps the most important, of the truths, which it is believed has been discovered, in the intricate science of political economy—without, indeed, rejecting and setting at naught, the knowledge which teaches us, that what is good in one land, and in one condition of the minds of men, may yet be false and hurtful in another land, and in a dissimilar condition of the intellectual man: and

this opinion, it is believed, may be entertained, without yielding assent to the certainly less tenable proposition: that, that which is established, is ever the best.

Islamism, and the Koran, form the very heart of all the institutions of the people of which we are speaking, which could not cease its action, without the derangement or destruction of the entire body and frame of established society; and it may be added, it might be well, if we corrupt not, or do not wholly banish, by any such intemperate zeal, even some morals that are better than those which obtain among ourselves, and perhaps even destroy the sole palpable means that exists of effecting the ends at which we aim. It might indeed be well, if such measures did not annihilate the essential principle, whose elements should be innate in the breast of every man, and which perhaps requires but real and perfect toleration, to appear in, and impart its blessings to, all human institutions—the great principle, which, in the more civilized countries of Europe, where the governments have alike freed themselves from the baneful ascendancy of the clerical order, and from the influence of the irregular passions and the fanaticism of the people, has appeared under the conduct of the understanding in all the native and fresh beauty of truth, and taken the form

of a calm and persuasive guide; while, the likeness under which it appears in Mussulman countries, to which we cannot nevertheless deny the name of religion, is one under which it must reign, until better means be found for its guidance and direction, than have been hitherto thought of, or it must cease to maintain one element of the degrees of civilization which the good subjects of the Sultan enjoy, and of which it should be the sole stay.

CHAPTER XXVI.

ISLAMISM—SUBJECT CONCLUDED.
SOME OPINIONS FOUNDED UPON IMPRESSIONS
FREELY AVOWED IN THE PRECEDING CHAPTER.

AFTER the free remarks contained in the preceding chapters concerning the character of Islamism, and its influence upon the social condition, generally, of the Mahomedan nations and people, the subject may be closed by a notice of one or two of those features which are especially apparent in the institutions and customs of the Moslems, and which, at least, will not be contradicted, by any thing that fell under observation, during the course of the walks, of which the incidents have been above given in detail.

If religion, indeed, be, as it has been said to be, the basis of every Moslem institution, it must needs contribute, in a greater or less degree, to modify the rigour, which, under absolute governments in demi-civilized states, should pervade every depart-

ment of civil economy ; and, it should greatly influence, if not wholly determine every important feeling or action, in what it may not here be improper to term the moral domestic economy of civil life. In a word, in proportion as we find this to be the position in which civil and religious affairs here stand to each other, in the same proportion may we expect to find the influence of Revelation, or that which is so regarded, upon the minds and the actions of its believers, and also the degree of uniformity, with the standard of character, and the prevailing morals of the people.

To be concise, then, with these few remaining remarks—under such influence as we have considered, the young Mussulman enters life, subject above all other things to submission to his father's will, which, never indeed during the life of the parent, loses, or its authority or its influence, the effects of which, need it be said, with few exceptions, must be to train up a child with so great respect for his superiors, that he must imbibe the more readily the moral lessons which parents of all religions inculcate, and which do not quit us after mature age ; and accordingly, we find honesty and high value for truth, and other essential virtues, so remarkably obtain among Mussulmans, that they are proverbially the distinctive sign of a follower of the Prophet of Mecca, even in a popu-

lation, or among a class, of which professing Christians form a considerable portion.

The temperance of the Moslems, which is equally derived from the code of the Koran, is too well known to dwell upon; but if we would recognise it in its effects, we should have no harder task to perform to that end, than to conceive in our estimate of the Mussulman character, the absence of every vice or evil consequence, the source of which we trace to the opposite practice among ourselves, and add the more positive advantage, of the superior health which the Moslems unquestionably enjoy, above even the Christians of the most civilized nations. But, if the practise of "drinking," as it is termed by the Arabs, the sooty exhalations of the fragrant or nauseous herb so common, and the use of the yet more pernicious juice of the poppy, be some deduction from their merit and its good consequences, in this particular, it is certain, that the former of these, can bear no proportion in its deleteriousness, to the wine-cup in which we indulge, and that the latter is by no means a prevalent habit, if, indeed, much more than known, beyond the bounds of the metropolis, in the Moslem Empire.

But, as we are not in a condition to carry the encomium, as it might be considered, any further than the illustrations which preceded these remarks might seem to warrant, it may suffice to

add, that no moral attribute of the Moslems is more conspicuous than those personal qualities, which cannot be too much praised—great natural modesty and delicacy, personal cleanliness, and, well-managed, because well-founded, dignity both of, character and the mien.

Thus far, indeed, we have certainly considered Islamism, or the Koran, in its more favourable point of view. We have seen, that its foundations were laid upon the same basis as the religion of the civilized world, and of truth ; and were it otherwise, it had not been worthy, either that consideration which has been here given to it, or of our doubts or precautions, concerning the terrible consequence which must ever attend any violent change in the structure of any long established, and still firmly cemented, social institutions. But we will just glance, before we conclude, upon the darker side of the painting, which has above been seen in its more favourable light ; but, without pretending to draw the curtain any further from off the scenes and figures of the moral picture so imperfectly displayed before us, than the realities which have been earlier presented, might still seem to authorize.

What are then the darker features of such a portion of the piece as we have had the means of discovering—what the most forward evils in the system whose great whole is centred in one

active principle—in Islamism?—We will not expressly dwell upon more than two; which shall at least be among those, the more certainly licensed by that moral engine, by which, if they were not founded, they were at least confirmed, and have been for so many centuries upheld.

We will then consider Slavery, and Polygamy. They should be the evils of all those in the Musulman system, the most opposite in our ideas of right, justice, and civilization, while they are those from which we are happily the most free.

Is it possible, that we should need to follow the savage among savages, through his scenes of massacre of his own species, upon the Nile or upon the Black Sea, or contemplate the tyrant disposing of his subjects for the possession of a few gilded baubles, with all the accompanying details of inhuman warfare the barbarous traffic? Have we to place before our eyes, the captive mother, weeping over the dead bodies of her slaughtered sons, or with outstretched arms, bidding an eternal farewell to the infant just snatched from the gory bosom that nourished it? Need we figure, the virgin defiled before her chained father's and brother's eyes? Is it necessary, in a word, to put all the horrors of slavery before the eyes, and appeal to the free spirit of a British inquirer, to excite interest in, and beget a motive to seek to ameliorate the condition, of the unhappy of his

fellow-men ? Let us then, rather declare, that its very existence, ought to be sufficient motive for the destruction of every system of which it is a part, when this might be effected, without the overthrow of institutions, like those which we have been contemplating, which, in spite of the view we are now taking of their sources or their details, have at least been such as to gain our respect.

But upon slavery, in the country in which we now sojourn, rests the prime link of the chain by which domestic economy, proper, is bound and connected, and were we to break this, by any fanatical or imprudent attack, we should destroy the firmest, and usually the most easily performed of all the social obligations which exist among the Mahomedan people ; and our zeal might be productive of immeasurably more evil than good.

It only now remains, in reference to Polygamy, to make a few observations, tending precisely to the same end, the recommendation of caution, and the expression of doubts, concerning all attempts to undermine what rests upon a common basis with what is good, or upon that principle of the social obligation, which is the most necessary to maintain.

In all parts of the Mahomedan dominion, we find polygamy prevail, under sanction of the civil and religious law, which we have sufficiently seen, are but one and the same. But although

this practice, or this mode of life be lawful, it is not licensed without limits. So far is it otherwise, indeed, that what we first take in the Koran for an exhortation to polygamy, upon minuter examination we find to be a mere limit put to the practice which formerly prevailed in the native land of the Prophet, and with restrictions which modify the objectionable practice; for the followers of the Prophet, while they are permitted to marry two, three, or four, are not allowed at any time to exceed the last number, of wives; and they are exhorted, on no account to marry even more than one, unless they can in a worldly sense, "act equitable" towards them. And, to this may be added, that polygamy, was, at least in the opinion of the Jewish doctors, in accord with the ancient divine law; and that, though the limits set by the Koran were violated by the Moslem prophet in his own particular person, the morals, in this particular, which were practised by the passionate hero, should bear no comparison to the indulgence of some of the Lord's anointed in Israel. For what proportion should the seven wives of Mahomed bear to the harems of King David and his sage son? Or what in the Koran, is so amatory, so impassioned, as the Songs of the wise king?

With no greater limits than those which are at present at our disposal, the sum of the good and

evil of polygamy may be comprehended in a single remark. It is a law in society, which has been found unproductive of the extremes of excellence and degradation, which the women of Europe are known equally to attain and descend to. Where it prevails, there often remains, but the shadow, indeed, of the natural and noblest ornament of the daughters of men; yet it is equally true, that in a land of slavery and polygamy, the high-ways exhibit no such scenes of shame, as disgrace the streets of the most civilized and Christian land.

After these remarks, which should be no more than a mere taper-light to indicate the dangers of the first step of an obscure and solemn way, all suggestions concerning the means of the amelioration so much spoken of, will be left to more exact and capable observers; and the subject may be concluded by the mere expression of a strong conviction, that, whatever moral and political revolution, the improved intercourse of the nations may ere long effect, every essay of zeal, every benevolent endeavour on the part of nations, societies, or particular men, that "holds not colour with the time," and is not founded in cool inquiry, will result in disappointment, and perhaps be productive of greater evils than those which it is addressed to eradicate.

CHAPTER XXVII.

DEPARTURE FROM CONSTANTINOPLE.

CONCLUSION.

TOWARDS the end of April, I quitted Constantinople, by a French steamer, bound to Smyrna. There were groups of passengers on board, from all the nations that touch, or border, upon the Mediterranean Sea. There were Europeans, in their several varieties of costume, from that of the Albanian cotton petticoat, to the sombre broad-cloth of the more western nations, and Asiatics and Africans, more distinguishable in their many shades of colour, and in feature, and expression, than in their mere outward coverings. The world seemed to have assembled the representatives of all her nations, tongues, and people upon one deck. There, sat upon his carpet, or walked haughtily on one side, the grave Turk, attended by an ebony-colored sulky negro, and scarcely deigning to look upon a party of Egyptian or Syrian Arabs, seated, with

every one his carpet lapped over that of another, and known by their countenances of high intelligence, mingled with a meeker spirit; while, on the opposite side, swaggered the lawless Albanian, among groups of thoughtful Germans. And all these, save the Arabs of Egypt and Syria, who had obeyed the summons of their Sovereign the Sultan, bound upon a pilgrimage, some to the sepulchre of Mahomed, and some to that of Him whose very human name, it might scarce be tolerable to utter, at the same breath with that which we have pronounced.

It was impossible to look with indifference upon a scene of so much interest. It was British engines at least, that impelled us on our way. Can vapour, and the mechanical power which should force a ship on her course, be the second cause, by which Heaven will, if such an end be the eternal decree, reunite the human race, divided, and at enmity with one another, almost since the hour that our common parents first tilled the ground? You might, at once, look upon the descendants, of men, that but yesterday destroyed one another, that they might honour their Creator, the most precious of whose attributes, they yet equally believe, to be His unbounded mercy. You might see, seated almost upon the same mat, the representatives of the three great religions which ac-

knowledge the same origin, all at short intervals, occupied in their prayers and supposed duties, connected with their several creeds and systems, without exciting the regards of one another. It seemed as if every one was seized with the impression hitherto confined to enlightened men, that the Father of all, turns not from the worship of any of His creatures, that address Him in any character in which He should be known to their understanding or impressed upon their imaginations.

The Mahomedan, the Jew, and the Christian, smoked in company with one another, as if they had forgotten their ancient envy, and all their former malice. It was like the fulfilment of the prophecy, when the king of the beasts shall lie down by the side of the less fierce quadruped that we have yoked and trained to perform the most necessary of all our labours. Greater enemies, indeed, of but yesterday, than the beasts to whom Nature has given the fierceness and malignity which they entertain for each other, here presented the image, the type and sign, of concord and universal peace among men.

The Christian and the Jew, were on their pilgrimage to the same holy city, and site of all that is most sacred to both. The Jew, to fall down before the walls that enclose the mosque, said to

be built upon the site of the Temple of Solomon, the Christian to kneel at the sepulchre of the second person of the Trinity in human form, denied on earth as we reject an impostor, and his mortal existence destroyed by the Jews; and lastly, the faithful Mussulman, with equal or greater resolution, on his weary way, to the more distant, and in his eyes, more holy city and sepulchre of him, whom, to the scandal alike of the Christian and the Jew, he deems a greater prophet than the propagator of the Hebrew code, or than the Institutor of the Christian moral, even the seal of the prophecies, and of all revelation.

Among all the travellers which strewed the entire deck, there did not appear to be one wanting the *chebuck*, and such was the effect, that we should have appeared to a distant spectator, a floating castle from which arose the perfumed incense of universal love, which the winds carried to the shores of the continent or the islands, as we passed them by.

Those who have known no more of the odorous herb, than is to be discovered in the nauseous fumes which proceed from the plant of the West or the East India islands, provinces, or country, or from any such as we are accustomed to exhale the vapours of, in western Europe, it is

impossible, however, should truly appreciate the virtues of the *chebuck*; yet some idea of the quantity of the fragrant exhalations which we enjoyed, may be imagined, by painting to the fancy, the whole deck covered with perfect adepts in the luxurious pastime, determined upon exerting their best endeavours to counteract the well-known effects of the vessel's motion, by excess of puffing from large and long pipes, the bowls of which formed a perfect border on either side the passage that was left to pass from stem to stern upon the ship's deck.

In this manner we advanced rapidly across the Marmora, and by the force of steam, and favoured by the strong current of the canal of the Dardanelles, we arrived early on the the third day after we had quitted the capital city of the Ottoman empire, at the good port of Smyrna in Asia Minor, without the occurrence of a single incident which might lead to any comparison in interest, between the mode of travelling by vessels driven by the wind, and those impelled by the powers which the high degrees of science and the arts that have been attained, have put so abundantly at our disposal, and without the conscious experience of any advantages in favour of science, save only, expedition.

We were now at Smyrna. We were in Asia Minor. But after the length to which the above

account of a mere visit to Constantinople has been extended, it might not be fit, to return to the same elements which have been made use of, for the notice of such national characteristics, as fall under the traveller's observation during a short sojourn among any portion of this remarkable people.

Smyrna, indeed, in no way excites in us the interest which we attach to the great capital of the Ottoman Empire. It is, in truth, more properly a Greek than a Turkish town; for, although the proportion of the inhabitants is greatly in favour of the Turks, almost the whole front of the town is occupied exclusively by Europeans, of which the majority among those who are native-born or constant residents, besides the inhabitants of almost an entire quarter, are Greeks. But the proper merchants of the country, indeed, are almost exclusively European; and they have their places of amusement and of public resort, the chief of which is the cazin, or kind of club, to which strangers are politely introduced for the term of their sojourn.

The European quarter of Smyrna, though not extensive, is superior to Constantinople, in the elegance or neatness of the houses, and in the order which is kept in the streets; and, were the ditches and ponds, which are numerous in the

more open part of the town cleared, and kept in order, it should be a healthy and much more agreeable place than the Ottoman capital, for the residence of Western Europeans.

There is a public promenade in Smyrna, but it is of an inferior description. It is, however, recommended by a double line of shady trees, and a stream, which passes under a stone bridge, called by the Europeans *Ponte Cavalieri*, and there is a pleasant gallery, that might contain, perhaps, above a hundred persons, actually built in the boughs of a tree, which stretch out over the stream.

The Bashas of Smyrna often visit this beautiful, as well as agreeable, spot, under an escort, of from fifty to a hundred soldiers; and when their promenade is not intended to exceed this distance, they generally go on foot, and their horses are led in the rear of the troop. There is nothing more characteristic of the East, than the stately dignity, and tortoise pace, at which one of these little processions moves. The Basha, however, arrived within a few paces of the streamlet, finds chairs awaiting, and as he sits down, the superior persons of his suite follow his example. The grave Turk's *chebuck* is now lit; and coffee, sherbet, and other luxuries are brought, and the soldiers, having piled their arms, fall back, and are usually,

I observed, regaled with a lettuce each, which they seemed at all times to eat with great relish. But the *chebuck* being done, the Basha rises, and his well-satisfied attendants recover their arms, and the party return at the same pace at which they came.

After a few days stay at Smyrna, I embarked on board a small Austrian steamer for the Island of Syra. The voyage, like that from Constantinople to Smyrna, was a true steam voyage. It was without interest either by the exhibition of views, or by the anticipation and pleasing suspense, which we never want on board a sailing vessel; nor did there occur the slightest incident that should be worthy of recording: but it was expeditious.

We arrived early in the morning, in this island, where the monotony we had endured, was broken by the signal that passed between the steamer and the port, and which resulted in our hoisting the yellow flag, with which our quarantine commenced.

When any vessel appears off any port in the Mediterranean, she is always a kind of object of suspicion, and is approached with great precaution, until the port from which she comes is known, and her fate determined upon; but after the yellow sign is once at the mast head, to touch her very

outer plank might chance to condemn the unlucky wight, to the imprisonment to which her passengers and her crew, if she remain, are appointed to undergo; and if she depart, and there be no lazaretto, the temerarious act may subject the trangressor of the law, to an involuntary voyage of some thousand miles. The yellow signal, however, is well known, and so much respected, that these inconvenient consequences are of rare occurrence.

We were not long at anchor between the town, which is upon one side of the bay, and the lazaretto, which is upon the other, before we were boarded by the quarantine boat, by which we embarked for our appointed destination, and in a few minutes, we once again stepped upon Christian ground.

THE END.



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